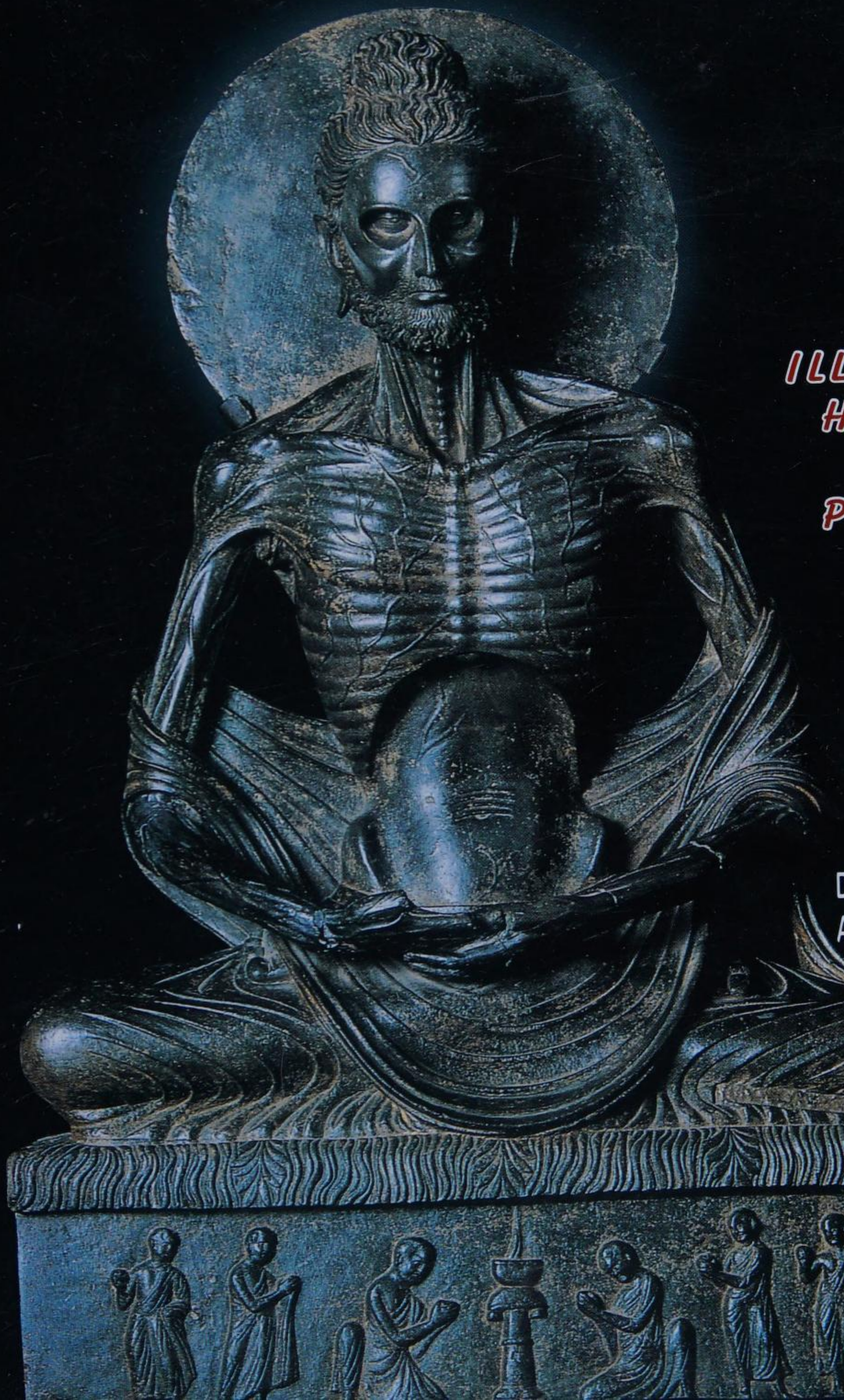
GANDHARA

Geography, Antiquity, Art & Personalities



ILLUSTRIOUS HERITAGE OF PAKISTAN

Dr. M.Ashraf Khan
A.G.Lone

SHOUT
SHARE
IT

GANDHARA

Geography, Antiquity, Art & Personalities

Illustrious Heritage of Pakistan

The best collection of Antiquities from
Taxila Valley, Peshawar Valley, Dir & Swat Valley

By

Dr. Muhammad Ashraf Khan

Abdul Ghafoor Lone

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2nd - 3rd Century AD
84x53 cm
Sikri (Mardan)
Lahore Museum

Back Cover: Architectural Panel
1st – 3rd Century AD
Schist 53x34 cm
Butkara I, Swat
Swat Museum

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ABREVIATION

AMT	Archaeological Museum Taxila
AMS	Archaeological Museum Swat
DOAM	Department of Archaeology & Museums Pakistan
DM	Dir Museum
Is.M	Islamabad Museum
IsMEO	Istituto Italia no per it Medio ed estremo oriente rome
LM	Lahore Museum
NMP	National Museum of Pakistan Karachi
NWFP	North Western Province of Pakistan
PM	Peshawar Museum
SRO	Sub Regional Office
TC	Terra Cotta

DEDICATION

I dedicate my contribution to my loving Mother whom I missed forever!
May God rest her soul in eternal peace and tranquility.

(A.G. Lone)

Hand Holding a Lotus
Sahri Bahlol
Schist
2nd - 3rd Century AD
NMP

Female Deity
Dharmarajika-Taxila
3rd Century AD
AMT

ACKNOWLEDGEMENT

We cannot summarize the affectionate outlook of Dr. Fazal Dad Kakar, Director General, Department of Archaeology and Museums, who always, encouraged and suggested the ideas for the promotion of glorious cultural heritage of Pakistan. M.A. Halim who spared his precious time to go through this book and guided us .We are much obliged by Mr. Ashiq Hussain Chaudry, Retd. Session Judge A.J.K, for his generously support for Publication of this book.We are also obliged to Mr. Muhammad Hassan (Assistant Director Gilgit) for sharing his long experience and valuable knowledge in the field archaeology. Completion of this book was possible, just because our colleagues Mr. Jamil Ahmed Chaudry Assistant Curator Islamabad Museum, Mr. Mahmood-ul Hassan, and Mrs. Thaira Saeed Assistant Curator, Taxila Museum and Mr. Ali Goher Archaeological Conservator, S.R.O. Taxila, provided all possible help and assistance . My heartily thanks to all those whom I may not be able to mention here.

Dr. Muhammmad. Ashraf Khan
A.G. Lone

Indo-Persepolitan Pilaster
Khazana Dehrai,Charsadda
Schist
2nd - 3rd Century AD
PM

FOREWARD

Gandhara from the historical, geographical, political, religious and cultural point of view, occupies a unique place in history of Pakistan. It commanded important strategic positions and communication through one of the main highways that connected china ,Tibet in the east and with imperial Rome in the west. The Gandhara civilization, which flourished in the Northwest region of Pakistan from sixth century BC to fifth century AD, left an everlasting imprint on the cultural milieu of Pakistan. This is the area from where Buddhism traveled into China, Korea and finally to Japan.

Buddhism was introduced to Gandhara by Ashoka (256 BC) the Mauryan Emperor. Kanishka, the Kushana emperor who sent missions to distant lands and countries, rendered more service to it. Hundred of stupas and monasteries were erected in Gandhara at valleys like Peshawar, Mardan, Dir, Bajour, Buner, Mohammed Agency, Taxila and eastern Afghanistan. The sculptures and other antiquities that found at these places are masterpieces of the Gandhara art. They depict religious and secular scenes with Greek, Roman, Persian and indigenous influences. Gandhara became sacred place and pilgrims and monks from Tibet, China, Central Asia, India and Korea came to see these holly places, and contributed towards local culture. Gandhara saw the rise and fall of the Hinayana, Mahayana, Vijarayana, and Tintrayana Buddhism and the reappearance of Hinduism.

The Government of Pakistan is paying full attention to the cultural heritage without any discrimination, and religious or political dispensation. We are looking after the Buddhist monuments and stupas present in our country in the best possible way despite limited resources available to us. Out of our seven World Heritage List sites, two belongs to Buddhism; Taxila and Takht-e-Bahi.

The need of a Research Book was felt since long to facilitate the visitors to pay fruitful visit to our cultural heritage of the Buddhist origin. I was delighted to see that Mr. Muhammad Ashraf Khan and Mr. Abdul Ghafoor, the promising scholars and energetic officers have produced such an interesting research guide book on the art of Gandhara. It contains very useful information on the historic aspects of Gandhara, the Buddhist monuments and the artifacts, which are exhibited in various museums of Pakistan. I'm sure that the tourists, scholars and students will greatly benefit from this research.

Dr. Fazal Dad Kakar
Director General
Department of Archaeology and Museums
Government of Pakistan

Ornament Plate
Taxila
Silver
1st - 2nd Century AD
AMT

PREFACE

Gandhara is a dreamland and Cradle of Buddhist art. gandhara was the land of unification of eastern and western art and cultures. It played a vital role in the uplift of Buddhism and particularly Buddhist art in the region. Buddhism fortified here for a period of about thousand years and forced to China, Korea and Japan by then the Hindu community of Gandhara.

The art activities depend upon the prosperity of any nation and region. Art of this region known as a unique production for the preservation and as tool of propagation of then the Buddhist cult. The image of lord Buddha, first time in the history was portrayed perfectly and admirably in the Gandhara region. It cannot be referred as hybrid or only Hellenistic craftsmanship. Gandhara art is amalgamation of Buddhist, Jain, Hindu and Greek art. Recent discovery of unique fresco painting at Jinna wali Dheri in Taxila Valley has raised the new questions of the presence of such paintings in the region and archaeologists have to be more careful to spade in future. The Gandhara region is, still to be explored to confirm the evolution of Gandhara art and specially Buddhist art. But primarily the treasures discovered needs to be documented and preserved properly.

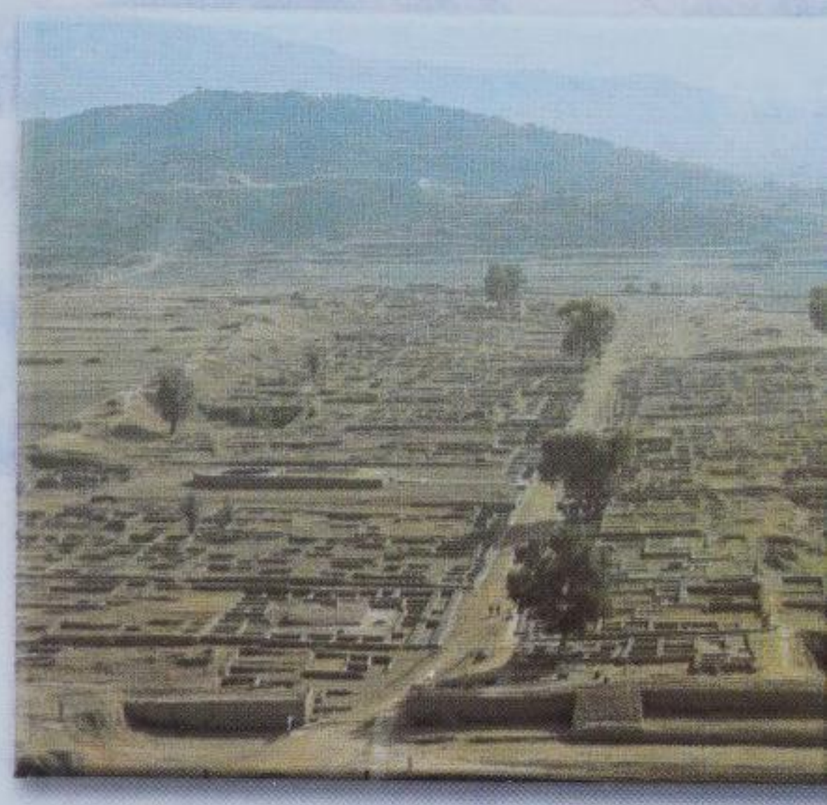
Dr. Muhammmad. Ashraf Khan

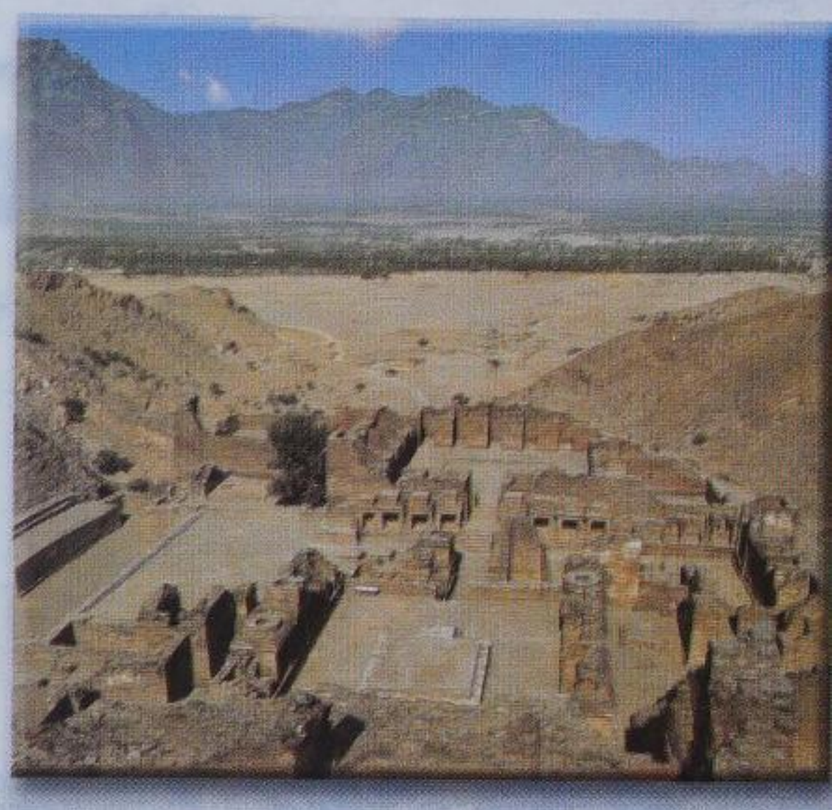
BC.	
1200-1000	The earliest hymns of the Rigveda
1000-600	Brahman period, Later hymns of Rigveda, War between Kurus and Pandus, Brahmans and the earliest Upanishads
600-200	Sutra Period
563-483	Siddhartha or Gautama Sakyamuni, the Buddha
558-529	Cyrus (Kurush), founder of Achaemenid empire of Persia, conquers Bactria, the Paropamisadae and Gandhara
540-468	Vardhamana Jnatriputra Mahavira, the last Tirthamkara of Jains.
522-486	Darius Hystaspes (Daryavush Vishtaspa), king of Persia, annex NWFP including Taxila to the Persian Empire, c.518 B.C. Probable date of the earliest historic city of Taxila-I (Bhir Mound). Introduction of Aramaic for official purposes by Persian. Skylax of Karyanda explores the lower course of the Indus (c.517 B.C.)
486-465	Xerxes (Khshayarsha), king of Persia, Persian domination of NWFP continues until the end of Achaemenid dynasty.
415-397	Ctesias, Greek physician, at the court of Artaxerxes Mnemon, king of Persia.
326	Alexander the great receives the submission of Ambhi, king of Taxila, after wards defeats Porus (Paurava) at the Jhelum (Hydaspes) river. Philip, son of Machatas, appointed satrap of Taxila
324	Philip assassinated at Taxila, Eudamus, in his place.
323	Death of Alexander the great at Babylon.
321	Second partition of Macedonian empire at Triparadeisos, Seleucus Nicator obtains Babylon, Syria and Persia. Ambhi confirmed in the possession of Taxila and the Hydaspes country, Porus in that of lower the Indus.
317	Eudamus withdrawn from India and Chandragupta, founder of the Mauryan Empire made himself master of Punjab.
312	Seleucid era established, Canon of Jaina scriptures fixed.
305	Seleucus Nicator (312-280B.C) invaded India and compromised with Chandragupta, with whom he made a treaty of Peace and established matrimonial relations.
c.300	Megasthenes, ambassador of Seleucus, at the court of Chandragupta at Pataliputra.
298	Death of Chandragupta and accession of his son Bindusara, Asoka appointed viceroy at Taxila
274	Accession of Asoka Maurya
262	Conversion of Asoka to Buddhism
250	Approximate date of foundation of kingdom of Bactria by Diodotus and kingdom of Parthia by Arsaces
232	Death of Asoka and decline of Mauryan empire
220	Approximate date of establishment of Andhra kingdom
206	Antiochus III, the great, king of Syria, after concluding peace with Euthydeus I, king of Bactria, made hurried invasion of Kabul Valley (Paropamisadae) and receives submission of Sophagasenus (Subhagasena).
c.200	Euthydemus took possession of Kabul Valley, Arachosia and Sistan
c.189	Demetrius succeeded his father Euthdemus and proceeded to Gandhara, the Punjab and Indus Valley. He made his capital at Taxila. From Demetrius onwards the following were the Greek kings or sub kings of Taxila: Pantaleon, Agathocles (c.182), Apollodotus I (c.175), Menander (c.163), Strato I, Agathocleia as regent (c.150), Heliocles (c.145), Lysias (c.135), Antialcidas (c.125), Archebius (c.100) Sub Kings in Gandhara under Menander and Strato were Antimachus II, Polyxenus and Epander and under Heliocles and his successors, Philoxenus, Diomedes and Artemidorus. In Arachosia Zoilus I was probably a sub king under Menander or Strato-I and Lysias may have started there as sub king under Heliocles.

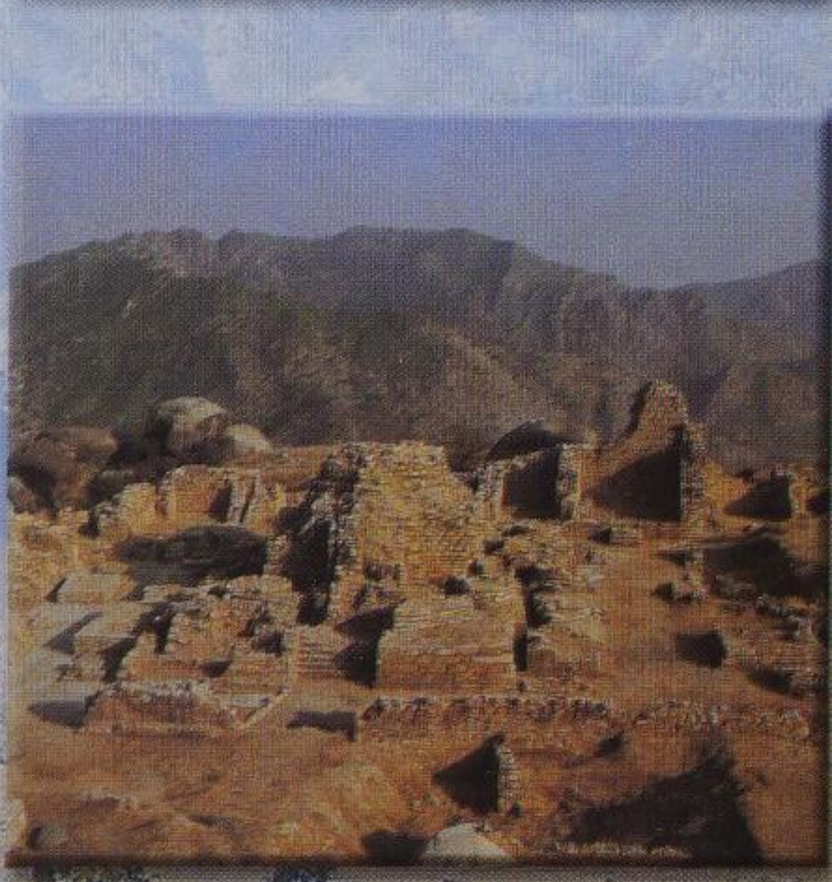
c. 184	Pushyamitra (c.184-148), king of Vidisa and commander in chief of the last Maurya emperor, deposed his sovereign and made his capital at Pataliputra. He championed Brahman reaction against Buddhism
c.180-169	Greek army under command of Menander, after driving Pushyamitra out of Sakala, invaded Miland country and reached at Pataliputra..
A.D	
c.5	Azes II succeeds Azilises. Aspavarma the Strategos, son of Indravarma of Goruaia (Bajaur), is probably local ruler at Taxila.
c.19	Gondophares becomes Suren of eastern Iran.
c.25	Gondophares defeats Azes II and established his capital at Taxila, retaining Aspavarma as his legate. Other local rulers under Gondophares, probably in the western Punjab, were Sasan and Abdagases, his titular nephew. Gondophares extended his conquests to Gandhara and the Paropamisadae. Zeionises satrap of Chukhsa (c.A.D.36)
c.40	Saint Thomas, the apostle, visited Sirkap in Taxila.
c.44	Apollonius of Tyana visited Taxila
c.50	Pacores succeeds Gondophares. The Kushans under Kujula Kadphises extended their power from Bactria to the Paropamisadae.
c.60	Vima Kadphises, son of Kajula Kadphises conquered Gandhara and western Punjab. They pushed Parthian farther down the Indus Valley. To this period (60-80A.D) belong the reigns of Sasan, Sapedanes and Satavastra, who claimed in all probability to be successors of Pacores.
c.78	Beginning of Saka era. It probably establishment of the Kushan empire in India by Vima Kadphises or Kanishka? Vima Kadphises introduced gold coins in place of silver currency.
c.80	Third time at Taxila, City of Taxila – II (Sirkap) transferred to new place, Sirsukh.
c.100	Soter Megas appointed as viceroy in India by Vima Kadphises.
c.128	Accession of Kanishka -I
c.151.	Accession of Vasashka.
c.156.	Accession of Kanishka-II, with Huvishka as regent.
c.169	Accession of Huvishka.
c.202	Accession of Vasudeva.
c.230	Approximate date of Vasudeva's death. Gandhara was attacked by Ardashir-I-Babegan, founder of Sasanid dynasty of Persia (226-240 A.D). He overcame the Kushans of Bactria.In south of the Hindu Kush, Kushan power declined.
c.320-21	Initial year of the Gupta era and first year of the reign of Chandragupta-I.
c.350-358	Shapur II invaded Kabul Valley, Gandhara and Punjab, and established Persian power at Taxila.
c.390	The Kushans of Bactria were forced by pressure of Hiung-nu (Jouan) to move south of Hindu Kush. Under their chief Kidara, they wrested the Paropamisadae, Gandhara and western Punjab from the grip of the Sasanians and established themselves as paramount rulers in those area until 460 A.D. Kidara's period was the remarkable outburst of artistic activities which found the expressions in the splendid achievements of the Indo - Afghan school at Taxila, Hidda and other places.
c.400	Fa Hien, Chinese pilgrim, visited Taxila.
c.460-470	Ephthalites or White Huns brought wholesale destruction to Gandhara specially Buddhist monasteries and stupas.
c.495	accession of Toramana to the Ephthalite throne
c.510	Mihiragula succeeded his father Toramana, Decline of Ephthalite
c.520	Sung Yun, Chinese pilgrim visited Gandhara
c.525	Yasodharman defeated Mihiragula.
629-645	Hsuan Tsang Chinese pilgrim visited India, then Taxila was dependency of Kashmir. Taxila remained feudatory to that state during the rest of the seventh and eighth centuries A.D. In ninth century Taxila passed under the dominion of the Turki Sahis of Kabul, who traced their descent from Kanishka.
870-871	Kabul captured by Yakub Lais and the capital of Turki Sahis transferred to Ohind (Udabhandapura) at the crossing of the Indus.
c.880	Approximate date of Hindu Shahis who replaces Turki Sahis at Ohind. The first of new dynasty had been Spalapatideva, followed in the tenth century by Samantadeva and Vakkadeva.

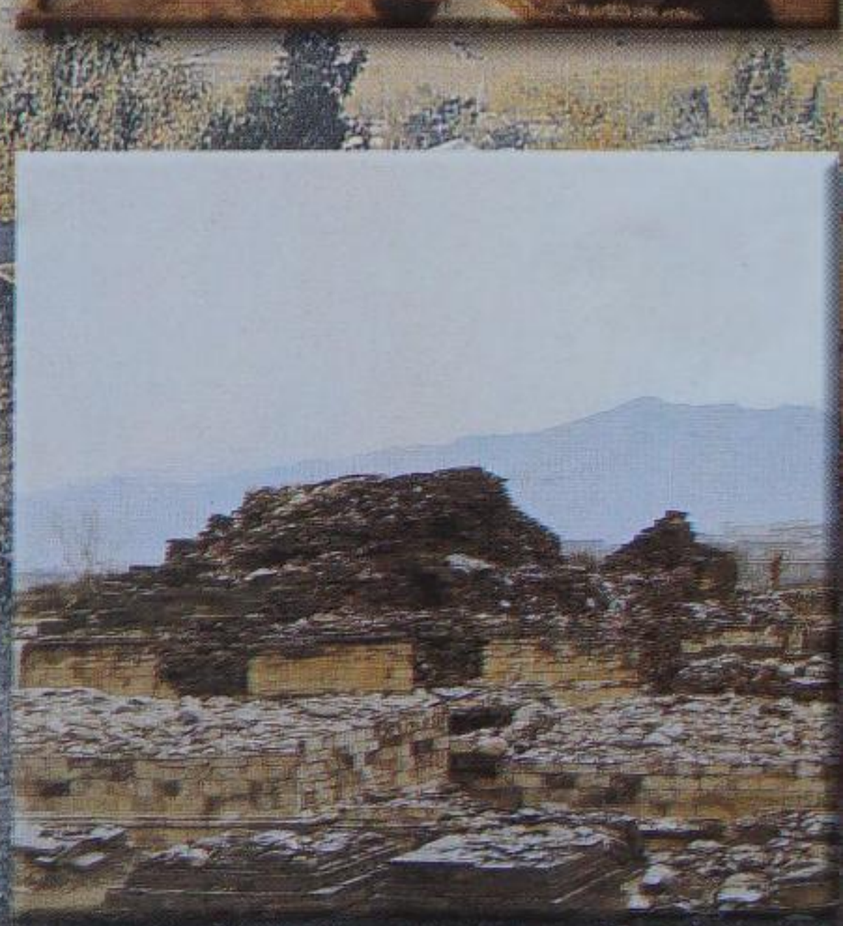
GANDHARA

CHAPTER 1









MAP OF PAKISTAN

CHINA
AFGHANISTAN
JAMMU & KASHMIR
IRAN
INDIA
ARABIAN SEA
Gilgit Agency
Gilgit
Chitral
Kohistan
Dir
Swat
Dasu
Saidu
Malakand
Mohmand
Mansehra
Abbottabad
Landi Kotal
Mardan
Khyber
Adam Khel
Peshawar
Kohat
Attock
Islamabad
Rawalpindi
Kurram
N. Waziristan
Ahmadzai
Karak
Chakwal
Jhelum
Bannu
Mianwali
Gujrat
Sialkot
Wana
S. Waziristan
Bhittani
Khushab
Sargodha
Gujranwala
Narowal
Dera Ismail Khan
Bhakkar
Lahore
Sheikhupura
Largha
Shirani
Faisalabad
Jhang
Toba Tek Singh
Kasur
Fort Sandeman
Leiah
Okara
Pishin
Sahiwal
Khanewal
Pakpattan
Loralai
Quetta
Multan
Vihari
Dera Ghazi Khan
Muzaffargarh
Bahawalnagar
Kohlu
Sibi
Lodhran
Nushki
Dadhar
Rajanpur
Kalat
Dera Bugti
Bahawalpur
Kharan
Nasirabad
Tando Adam
Rahimyar Khan
Jacobabad
Shikarpur
Sukkur
Khuzdar
Larkana
Khairpur
Punjgur
Dadu
Turbat
Nawabshah
Sanghar
Uthal
Mirpur Khas
Hyderabad
Thar Parkar
Karachi
Thatta
Badin
PUNJAB
SINDH
BALUCHISTAN
NWFP PROVINCE
Zhob
Chagai
Kachhi Bugti
Makran
Kalat
Lasbela

Head of Elephant
Swat
Ca.3rd/4th Century AD
AMS

GANDHARA

GEOGRAPHY

Gandhara is the name of region, a historical term used for the area in present North West Frontier Province, Northern Punjab (Taxila Valley) the lower Indus Valley of Pakistan, and whole of the Kashmir. Actual territory of Gandhara is a triangular piece of Land about 100 Km across, east to west and 70 Kilometer north to south, on the west side of the Indus river which is surrounded by mountains. But expansion of Gandhara art crossed the geographical limits and covered an area from Eastern Afghistan, Balukh, Uddiyana, modern Swat Valley, Dir, Bujaur Agency Buner, District Mardan, and Peshawar Valley to Kashmir.

The artistic similarities often mystified about its parameters. Rig-Veda, a collection of old Indian hymns, used the term Gandhara as region in second millennium BC. In the Rig Vedic time's people living in the Peshawar Valley and the modern district of Rawal pindi of Pakistan, were called Gandhara. The Ain-i-Akbari locates Gandhara between Kashmir and Attock. Historically it was first time mentioned as a part of Achaemenian Empire in the time of Cyrus the great (558-528 BC). An inscription discovered from the ruins of Persian Susa Palace indicating the Gandhara, a place from where timber was brought for the construction of Palace. Behistun inscriptions listed the 23 territories of king Darius (528-486 BC) including Gandhara along with Bactria and Saka. The people of Gandhara are mentioned as subject nations and as soldiers of Xerxes, against the Greeks in 480 BC and 479 BC. Herodotus in his book "Historica" mentioned Gandhara where King Darius-I was collecting taxes. A Chinese pilgrim, Hiuen - tsang, who visited this region in early seventh century AD, demarcated it as modern Swat Valley, Buner, Peshawar Valley and in east up to Indus River.

Head of Figure
Swat
T.C.
AMS

GANDHARA

LEGEND

●	Cities & Towns
◉	Gandhara Cities & Towns
●	Buddhist Sites

HISTORICAL PROFILE

Gandhara remained under the succession of foreign invaders, Achaemenian, Greek, Bactrian, Scythians, Parthian and Kushan. Sasanians partially controlled it. Gandhara was under Greek rule for few years, until Alexander's successor Seleucus ceded it to the Indian King ChandraGupta, the founder of the Mauryan dynasty in the year 305 BC. Gandhara dominated by local Indian for a period as Mauryan rule (305-190 BC). The grand son of Chandragupta, Asoka (272-237 BC) who was the most successful, successor and converted (264 BC) to the Buddhist religion, and under his Buddhist "Constantine" the people of Gandhara, too, became followers of the Buddha. After the death of Asoka the Mauryan Empire disintegrated and in 190 BC fell in the hands of Greeks, Gandhara again came under the domination of foreign rulers for next seven centuries. The first of these were Greeks who had pushed on from the neighboring kingdom of Bactria. They remained in Gandhara until they fell before the attack of Scythians, in 90 BC. These tribes roamed between the Aralo-Caspian water system to the West and the Pamir Mountains in the east, they spoke an Iranian dialect and followed Iranian customs.

Scythians (Sakas) called by the Greeks and were later to become intimately associated with Parthia. Their king, Manes, whose son led them. Azes further consolidated the conquest. For about a century and a half the Sakas were able to maintain themselves in Gandhara, but they were then supplanted by another similar group, the Kushans, who had originally come from Far East as the Kansu province in northwest China. Known in Chinese history as the Yueh'chi, they had been pushed westward about 175 BC and finally entered the Kabul Valley and Gandhara by way of Bactria. The first two kings of this Kushan dynasty, Heraios and Kujula Kadphises, significantly enlarged the Kushan territory, and the conquest of Taxila was probably accomplished in first century AD, by Vima Kadphises, son of the latter. The most famous of Kushan rulers, however, was Vima's son Kanishka. He was the person who patronized the Mahayana school of thought. His empire covered a truly vast area, which stretched from Marga in the west to Khotan in the east, and northward to the southern shore of the Sea of Aral, including Choresmia and Sogdia. To the south it comprised present-day Afghanistan, the whole Indus Valley, and the rest of the Indian peninsula except the southern part and a strip of land paralleling the eastern coastline.

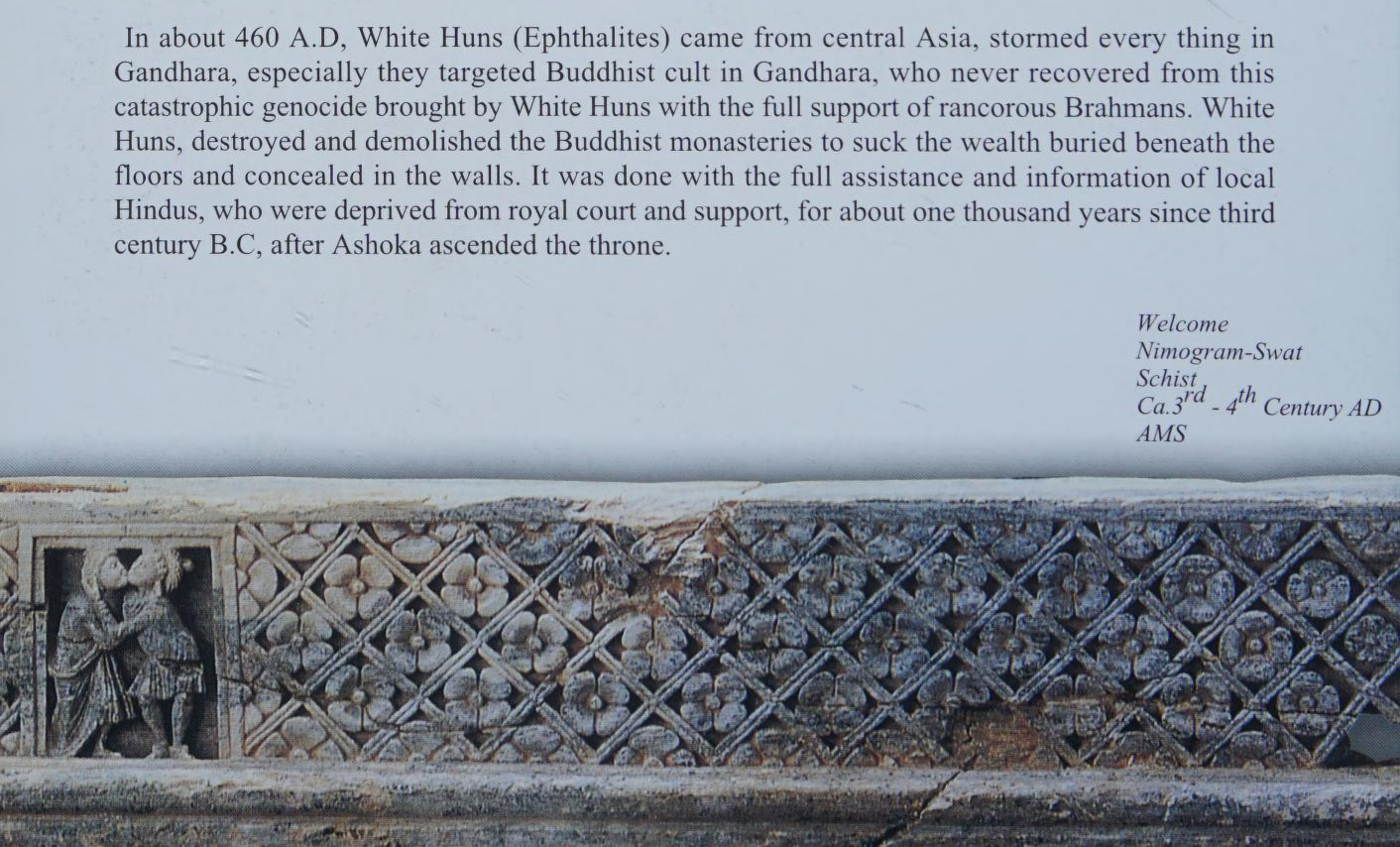
Incense Burner
Sirkap-Taxila
Copper
Ca.1st Century AD
NMP

Sasanians under the command of Ardashir pulled down the Parthian in 226 A.D. Shapur-I, the son of Ardshir, annexed the Gandhara Valley in 241 A.D. But they did not directly rule and allowed the Kushan to govern the province. Vasudeva-II, Kanishka-II, and Vasudeva-III was the more famous king of this dynasty. In 340 A.D Shapur-II defeated the Vasudeva-III but was reluctant to take over directly again and in 358 A.D they authorized the Kidara Kushans or known as the little Kushans.

Architectural Fragment
Gandhara
Schist
Ca.2nd - 4th Century AD
NMP

DECLINE AND DISINTEGRATION OF GANDHARA.

In about 460 A.D, White Huns (Ephthalites) came from central Asia, stormed every thing in Gandhara, especially they targeted Buddhist cult in Gandhara, who never recovered from this catastrophic genocide brought by White Huns with the full support of rancorous Brahmans. White Huns, destroyed and demolished the Buddhist monasteries to suck the wealth buried beneath the floors and concealed in the walls. It was done with the full assistance and information of local Hindus, who were deprived from royal court and support, for about one thousand years since third century B.C, after Ashoka ascended the throne.



Welcome
Nimogram-Swat
Schist
Ca.3rd - 4th Century AD
AMS

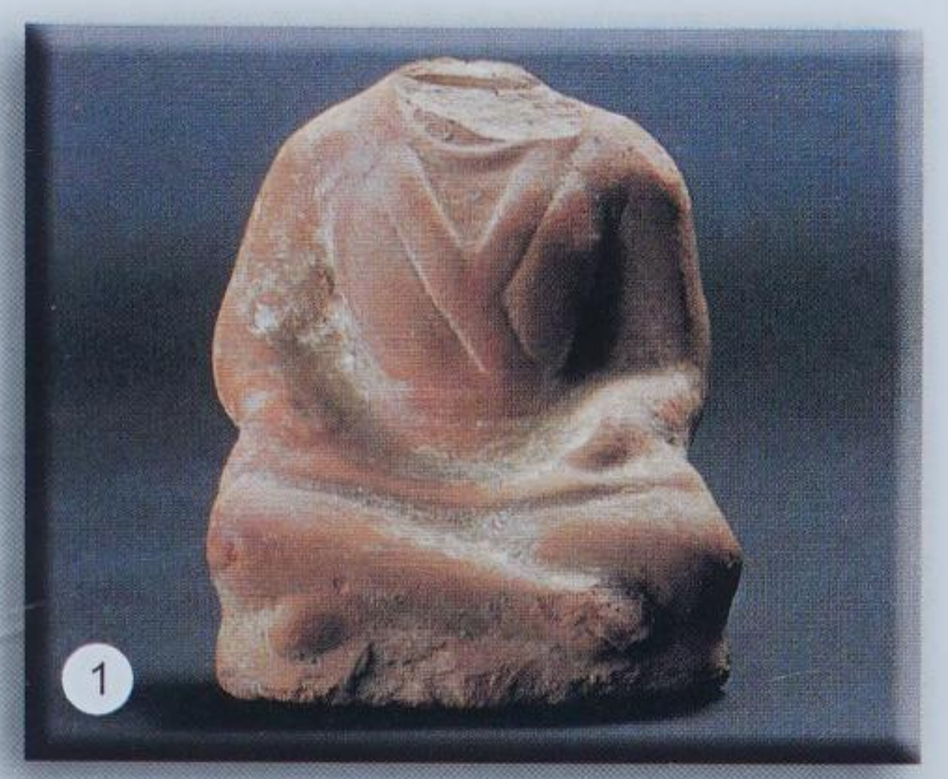
Narrow minded scholars abruptly blamed Muslims for the destrustion of Buddhist monasteries and Stupas in Gandhara that is against the facts and chronological evidences.

It would be better to mention here that the Buddhist writings bear the witness to the cruel treatment of those who professed the Buddhist faith.

Chinese traveler Fa-Hien who visited the Peshawar Valley shortly after 400 A.D mentioned it as flourishing and well cared for.

In 520 AD, the scene was pointed by Sung-Yung, the Chinese ambassador that, "Two generations had elapsed since Gandhara had been devastated by Ye-tha" and in early seventh century, two centuries latter, statement confirmed by Hiuen-Tsang. He found it in ruinous, depopulated condition with most of the Buddhist establishments in a state of complete decay.

Muslims entered in the Sub continent, Sind province of Pakistan in early 8th century AD when Muhammad Bin Qasim defeated the Hindu and in about 10th century AD Muslims came in Gandhara. Which is crystal clear fact that then Gandhara was under the control of Hindu Shahies and Buddhist were escaped to China,,Korea and Japan. If Buddhist got any clash it was Hindu community under whom Buddhist had been reduced to deplorable weak mimority.



1-Male Figure
Bhir mound-Taxila
T.C
Ca.5th-4th Century BC
AMT

2-Stamped Ware
Dharmarajika-Taxila
T.C
Ca.1st Century BC
NMP

4-Stool Quern
Sirkap-Taxila
Red Sand Stone
Ca.1st Century AD
NMP

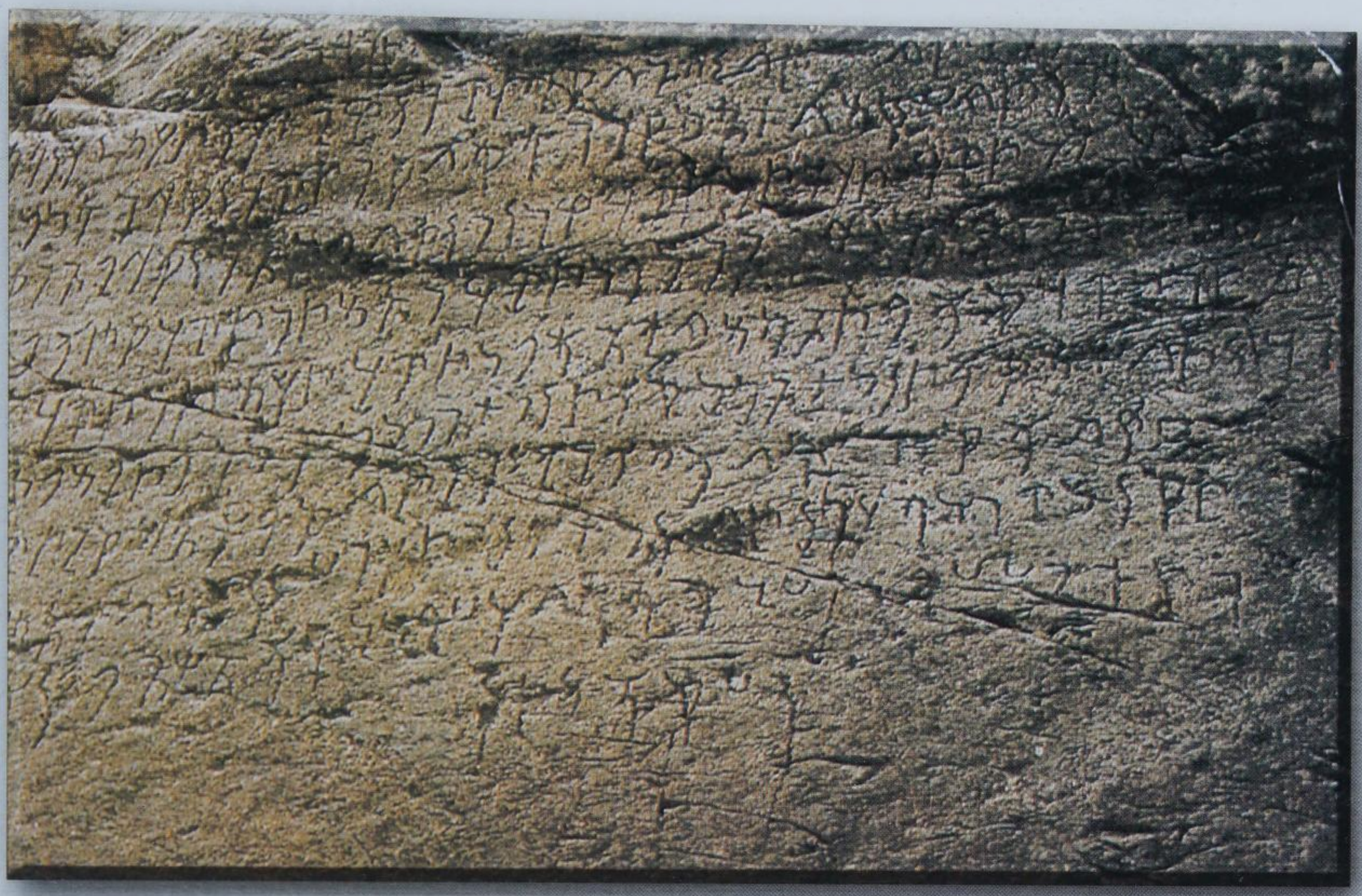
3-Stamped Ware Fragment
Sirkap-Taxila
T.C
Ca.1st Century AD
AMT

8

Toilet Tray
Tor Dheri-Peshawar
Schist
Ca.1st Century AD
NMP

Toilet Tray
Sirkap-Taxila
Schist
Ca.1st Century AD
AMT

Deity Hariteti
Sirkap-Taxila
Steatite
Ca.1st Century AD
NMP



LANGUAGES OF GANDHARA

Rock Carving(Kharoshthi)
Ca.3rd Century BC
Mansehra

Prakrit was one of the languages used in Gandhara and it was written in Kharoshthi script. It was originated from Aramaic and used as official language, as a medium for official communication. Aramaic alphabets were also employed by Gandhara population but not sufficient to express all sounds of local Prakrit language. Then various modification and additions were introduced and a gradual evolution of Kharoshthi script completed. It first made its appearance in the inscriptions of Emperor Asoka and till fifth century AD. It was written from right to left. Numerous inscriptions on rocks, stone pillars, birch bark, bone/ivory and clay, were recovered from Gandhara region i.e Mansehra, Shabaz Ghari (NWFP), Taxila Valley and Swat Valley. Besides Prakrit, Greek was also used in Gandhara after Gandhara fell to the Bactrian Greeks in the 2nd Century BC.But soon after the termination of their control over Gandhara, it fell into disuse.Brahami was also used by native people.

Brahmi Manuscript
Julian, Taxila.
Ca.5th Century AD
AMT

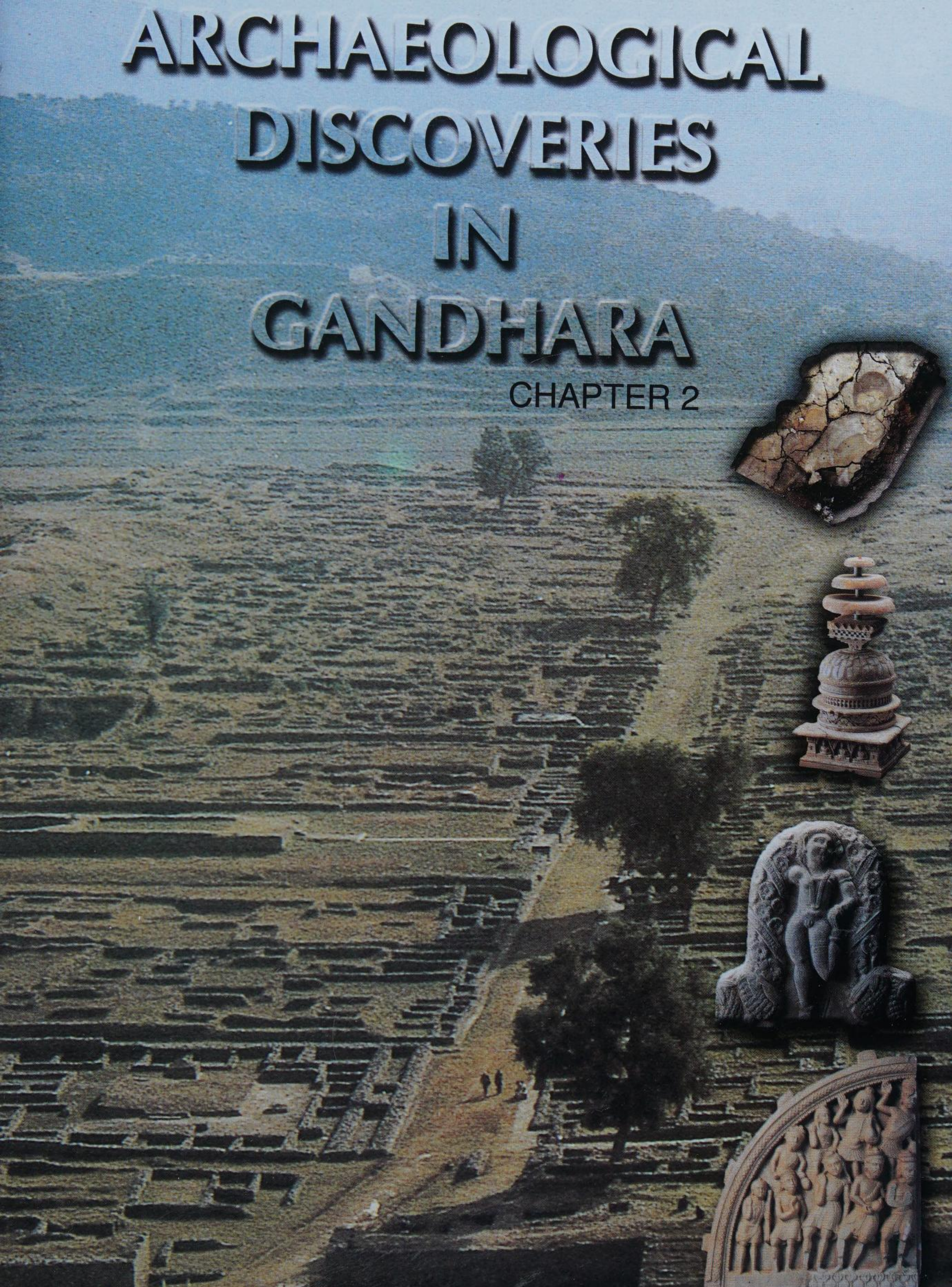
COINAGE OF GANDHARA.

The earliest coinage in Gandhara struck at Taxila on Persian standard. Evidence of the close commercial relation which were established under Achaemenid rule between North West India and Persia, is seen in the fact that a very early type of silver coinage found only in this part of India and Pakistan. The pieces being equivalent to double sigloi or staters, half and quarter sigloi that approximately the same Persian standard look like to have been maintained in certain of the silver, punch marked coins (Karshapana) of a some what later date, which were struck in this same area and are heavier than the Punched marked coins current in Maurya empire. When Greek dominated they improved mint industry in Gandhara and introduced the bust of king, symbol of deity, name,title of King in Greek and Kharoshthi.Greek introduced bi-lingual coins.The coins were minted in copper, silver and latter on gold coins also minted by Kushan.

1- Punched Marked Bent Bar, Taxila
2- Coin of Demetrios (Indo-Greek)
3- Coin of Kujula Kadphises(Kushan)
4- Coin of Pantaleon (Indo-Greek)
5- Coin of Kanishka-1
6- Coin of Menender
7- Coin of Kanishka
8- Coin of Kanishka-1
9- Coin of Apollodotos (Indo-Greek)
10- Coin of Kidara Kushan

ARCHAEOLOGICAL DISCOVERIES IN GANDHARA

CHAPTER 2



Marriage Scene
But Kara-I, Swat
Schist
Ca.1st-3rd Century AD
AMS

IMPORTANT BUDDHIST SITES IN GANDHARA

LEGEND

●	Cities & Towns
●	Gandhara Cities & Towns
●	Buddhist Sites
●	Toursit Attraction
●	Museum

ARCHAELOGICAL DISCOVERIES IN GANDHARA
TAXILA VALLEY

Inscribed in the World Heritage list in 1980.

T a x i l a (Takshasila)

Historically known as Taxila (In Sanskrit, Takshasila Takkasila or Takhasila) in vernacular by Greeks and Romans. Fa-Hien transcribed the name in Chinese as chu-cha-shi-lo or severed head. In Aramaic known as Naggaruda, literally meaning carpentry, city of cut Stones, for the reason, entire masonry of the ancient cities, is of stones. It is also recalled as "Rock of Takkas", a tribe.

Taxila was known as the Buddhist University for wide spread of education and intellectual activities in the region. Canakya, also spelled Chanakya (300 BC) Hindu statesman and popular philosopher who wrote a classic treatise on polity, ARTHASHASTRA, received his early education at Taxila and had the knowledge of medicine and astrology. Greek writer Megasthenes describe it, as "Royal Highway". Taxila was a junction of three ancient trade routes. One from Hindustan and east India, also known as Royal Highway, running from Pataliputra (modern Pattna) to the North West of Mauryan Empire. Second from, Western Asia through Bactria, Kapisi and Pushkalavati and so across the Indus at Ohind. The third connected with Kashmir and central Asia by the way of Sirinagar Valley and Baramula to Mansehra and so down the Haripur.

Atlas
Takht-i-Bahi
Schist
Ca.2nd - 3rd Century AD
PM

Ring Stone
Bhir mound-Taxila
Ferruginous, T.C
Ca.5th - 4th Century BC
AMT

Taxila is located about 35kilometer north west of Islamabad. It's few sites laying in the jurisdiction of N.W.F.P. Ancient Taxila was expanded time to time and shifted from one place to other, in Taxila Valley. Ancient ruins of Taxila, presently known with different local names, was actually same as historically meant.
There are different phases of ancient Taxila Valley as below mentioned;

1. Khanpur Mesolithic Cave (c.40000 BP)
2. Sarai khola
   Sarai khola (Late Neolithic Period - 3500-2700 BC)

SARAI KHOLA (Bronze Age - 2700-2100 BC)

This important site of Sarai Khola discovered in 1968 and opened new chapters and raised new queries.M. A.Halim excavated, Sarai Khola. It extended the cultural history of Taxila from historic to pre historic period. It is located 4 Kilometer, from Taxila Museum in southwest near main Bus stop Taxila. There are four different stratigraphical levels discovered as cited below:

I. Late Neolithic Period (3500 - 2700 BC)
II. Kot Dijian (2700-2100 BC)
III. Cemeteries (276 BC)
IV. Settlement of early medieval Period (700-800 AD)

Artifacts included, Chert blades, Pottery, T.C figurines and beads.

3.HATHIAL.I (Bronze Age - 2200 BC)

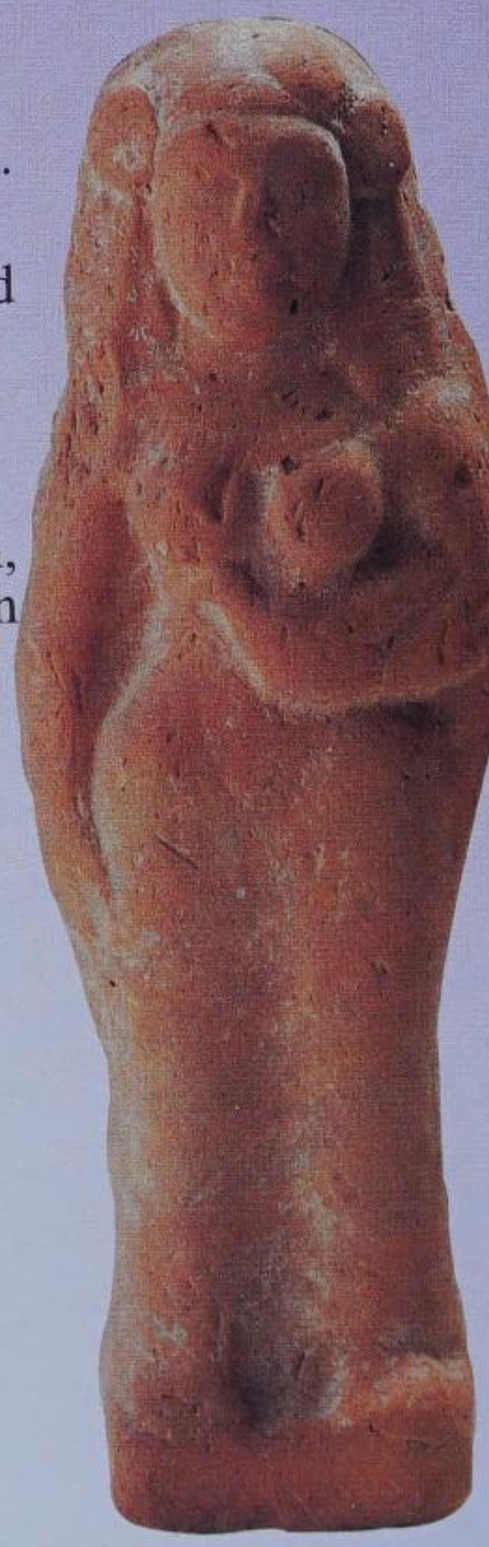
In 1980 the discovery of Gandhara grave culture at Hathial (located between Bhir mound and Sirkap), revealed different periods.

HATHIAL.II

I. Gandhara grave settlement (11th /8th Century BC)

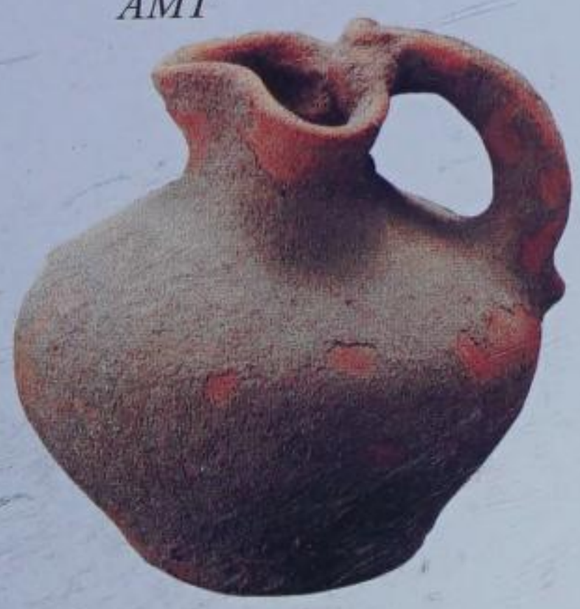
Dr. Mohd Sharif, Gulzar Khan, Department of archaeology and Museums Pakistan, excavated the site. Like Peshawar, Dir and Swat, this culture linked the lost ends with early history in Pakistan.

Female Deity
Bhir mound-Taxila
T.C
Ca.4th - 3rd Century BC
AMT

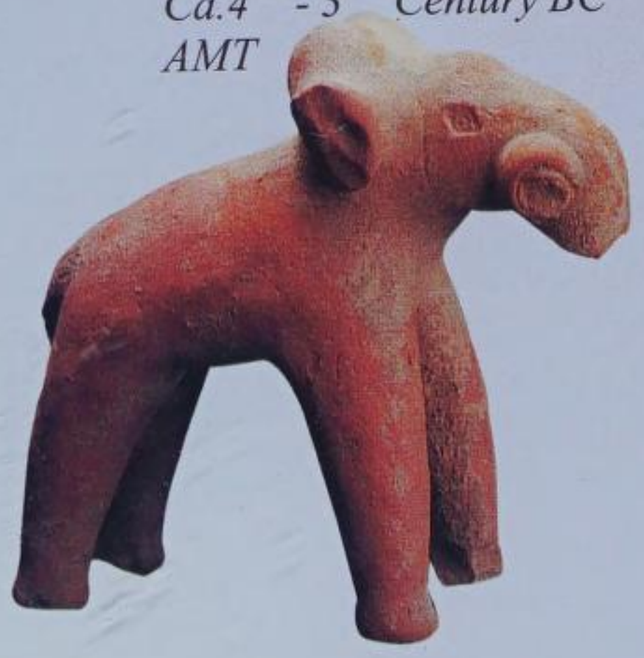


Four Spouted Pot
Bhir mound-Taxila
T.C
Ca.4th - 3rd Century BC
AMT

Handle Jug
Sirkap-Taxila
T.C
Ca.1st - 2nd Century BC
AMT



Toy Elephant
Bhir mound-Taxila
T.C
Ca.4th - 3rd Century BC
AMT



Horned Lion mask
Sirkap -Taxila
Copper
1st CenturyBC-AD
AMT

Taxila-I (Bhir Mound 6th - 2nd cent. BC)

In 6th century B.C. Taxila was a tributary state of Achaemenid Persia. It was the city that paid tributes and hospitality to the Alexander the great in 326 BC. Asoka the great ruled it in 4th century BC. Taxila-I (Bhir Mound) is the first historic city in Taxila Valley, Located to the east of Taxila railway junction and Tamra Nala in West and Museum in the North. Sir John Marshall excavated it, in 1913-34, and Sir Mortimer Wheeler in 1944. Latter on, Dr. Sharif, Dr.M. Ashraf Khan and Bahadur Khan, Department of Archaeology and Museums-Pakistan, extended excavations and added new chapters of discoveries and information. A rampart, built of materials such as unbaked bricks, mud and wood, surrounded the city. On the bases of early excavations Sir John Marshall declared its town planning as irregular. But in 1998-99, Bahadur Khan, Deputy Director, Sub regional office Peshawar, DOAM-Pakistan, exposed its regular town planning, covered main drainage system as well as drinking water wells in side the city. Not a single, Buddha sculpture was found from the city. Terracotta Hindus gods and goddess were frequently discovered. Dr. Ashraf Khan discovered the semi precious stones bead workshop in 2000. From top level, numerous Greek coins and antiquities, of Hellenistic style were recovered. Antiquities unearthed included pottery, the earliest Indian currency "punched marked and bent bar coins", beads, seals, ritual objects and Terracotta figurines etc. John Marshall established the chronology on the basis of stratigraphical level of Taxila -I, as under;

STRATUM	REFERENCE	PERIOD
IV	Pre Mauryan	5th cent.BC
III	Mauryan	4th cent.BC
II	Post Mauryan	3rd cent.BC
I	Autonomous/Greek	2nd cent.BC

The Mauryan dynasty declined in about 2nd Century BC. Then Bactrian Greeks replaced it and after few years they established new city at Taxila, now known as Sirkap, on the other side of Tamra Nala to the North east.

Aerial view
Taxila -II
Sirkap
Ca. 2nd Century BC-2nd Century AD

TAXILA-II

(***Sirkap*** - 2nd cent. BC-2nd cent. AD)

Acropolis of Gandhara, generally known as Greek city, was laid out on the symmetrical chessboard pattern, emblematic characteristic of other Hellenistic cities of that period. Bactrian Greeks built it in the opening years of 2nd century BC. Demetrius (c.180 BC) conquering Gandhara, declared Taxila as his capital. According to early Christian legend, the Apostle saint Thomas visited Taxila during the Parthian period. Another distinguished visitor was the Neo-Pythagorean sage Apollonius of Tyana (1st century AD), whose biographer Philostratus described Taxila as a fortified city that was laid out on a symmetrical plan and compared it in size to Nineveh.

Female figure(Silver)
Taxila
Ca. 1st Century AD
AMT

Finger Ring (Copper)
Sirkap - Taxila
Ca. 1st Century AD
AMT

Finger Ring (Copper)
Sirkap - Taxila
Ca. 1st Century AD
AMT

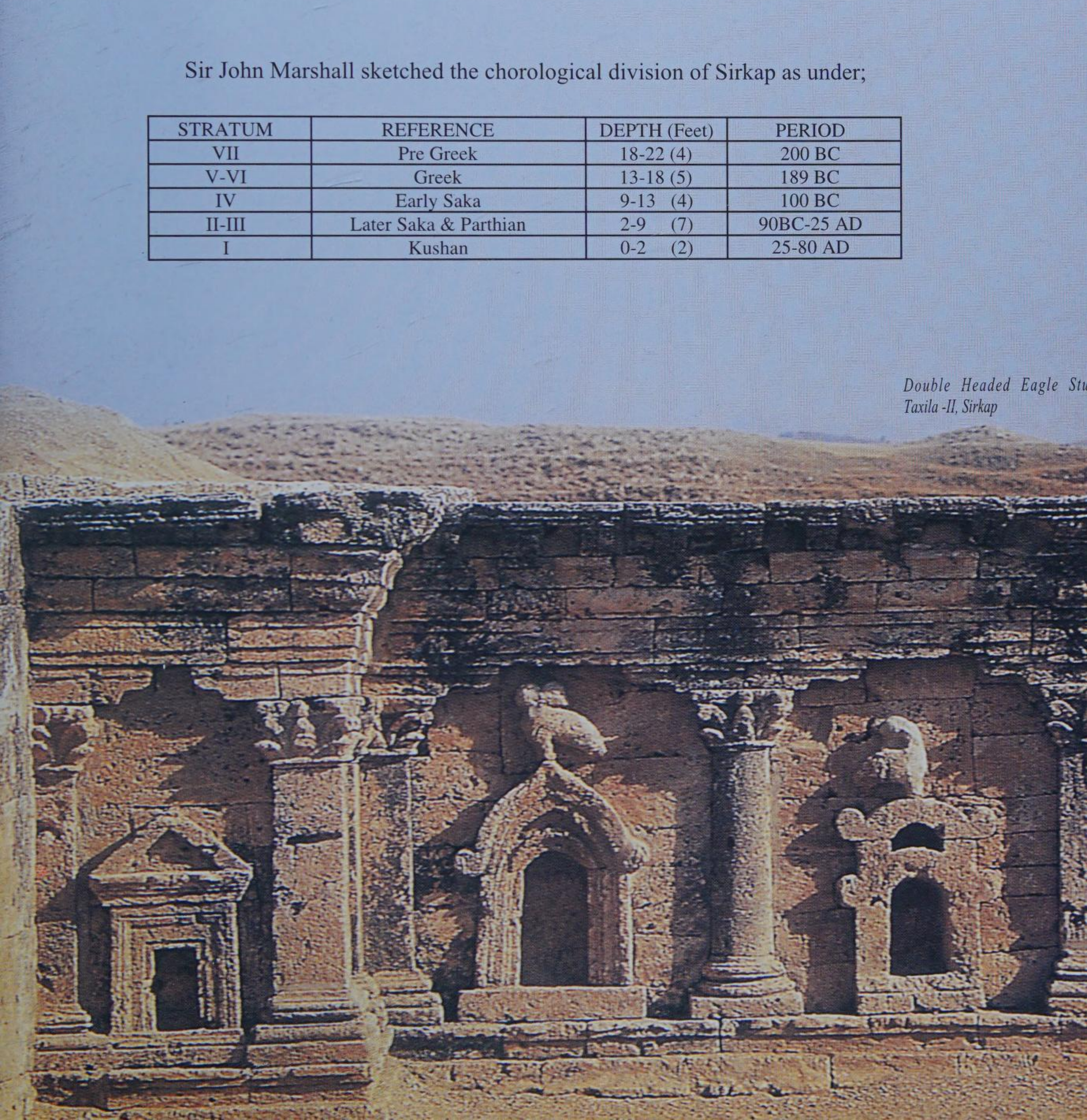
Finger Ring (Copper)
Sirkap - Taxila
Ca. 1st Century AD
AMT

Aerial view of Taxila -II
Sirkap
Ca. 2nd Century BC-2nd CenturyAD

Sirkap is located on the extreme western spurs of Hathial ridge together with the small area of Kacha Kot on northern side. The city was protected with the fortification wall built of solid, coursed stone, rubble instead of mud material. It was about five kilometers long. Streets, crossing each other on right angles. Buildings were aligned in regular blocks. Inside the city, Main street is unique for the pattern of religious monuments, the workshops of goldsmith, ironsmith etc. Guard stones were set in the corners of sub streets to avoid the traffic damages to walls. Jaina temple, Apsidal temple, double headed Eagle stupa, Palace area and Sun Temple (so called sun dial temple) are the prominent structures in the city. The Largest number of antiquities including pottery, coins, Jewelry, seals, weapons, tools, relic caskets, sculptures and ritual objects were unearthed at Sir kap.

Sir John Marshall sketched the chorological division of Sirkap as under;

STRATUM	REFERENCE	DEPTH (Feet)	PERIOD
VII	Pre Greek	18-22 (4)	200 BC
V-VI	Greek	13-18 (5)	189 BC
IV	Early Saka	9-13 (4)	100 BC
II-III	Later Saka & Parthian	2-9 (7)	90BC-25 AD
I	Kushan	0-2 (2)	25-80 AD



Double Headed Eagle Stu
Taxila -II, Sirkap

Woman in Alto Relievo(Copper)
Sirkap - Taxila
Ca. 1st-2nd Century AD
NMP

TAXILA-III
(***Sirsukh*** - 2nd - 5th cent. AD)

The third historic city still needs to be investigated properly.Excavated area known, as Sirsukh is located further to north east of Lundi Nala. It was established by Kushan dynasty (c.80 AD). They abounded Sirkap and laid it roughly a parallelogram with the perimeter of about five Kilometer. It is about 1.5 Kilometer from north-north east of northern wall of Sirkap. It was set well out in open plain. Lot of ambiguity can be solved through its regular and systematic excavation that may reveal more astonishing clues of the history of Taxila. So, on the basis of present excavated and unearthed material, it is difficult to be precise for the cultural wealth of the people living in this area. From little scattered excavations, pottery, coins, iron, bone, shell objects, copper artifacts beads and few Hindus gods and goddess were also recovered.

JANDIAL TEMPLE
(1st Cent. BC)

Jandial temple is a super structure belonging to non-Buddhist, occupying a high podium, opposite to the northern gate of Sirkap city. It's beautiful massive blocks of gray Taraki/sand stone Ionic columns and pilasters, the bases, shafts and capital being built up in massive separate drums fixed together with square dowels let in center, are reminiscent of Greek buildings. Generally, referred to funeral ceremony celebration temple. Architecturally, it is one of the most well preserved buildings in Taxila Valley.Jandial temple is probably the temple described by Philostratus in his "Life of Apollonius of Tyana".

Dharmarajika, Stupa and monastery
Taxila
Ca. 3rd Century BC 5th CenturyAD

DHARMARAJIKA STUPA & MONASTERY
(3rd cent.BC-5th Century AD)

The earliest Buddhist Stupa and monastery at Taxila, known as Dharmarajika founded by Dharma Raja, "the righteous one king" referred to the Asoka the great, Mauryan emperor. It is located about three kilometers from Taxila Museum to the south of Hathial spur on an eastern route along the Tamra rivulet. It was the model Stupa among the later succeeding stupas in Gandhara Valley. It stands on tiers of decorated plate forms in the shape of a solid dome with a serious of umbrellas on its top to mark the royal dignity. This important complex belongs to 3rd century BC to 5th century AD. Besides Buddha's sculptures, lots of non-Buddhist sculpture and cult objects were discovered. In 1930-31, John Marshall discovered the skeletons of Buddhist monks and nuns killed by White Huns and Hindus when they sacked and burnt the monastery about the end of fifth century AD.

MANIKYALA STUPA
(2nd –8th Century AD)

Manikyala Stupa is located 26 Kilometer south east of Rawalpindi. Besides, Main Stupa, rich archaeological wealth of Buddhist monuments scattered 6 Kilometer innorth-south and 3 Kilometer in east west direction. Manikyala stupa stands prominent in the area due to its large circumstance and eye-catching height about 70 feet. General Ventura, a French officer in 1830, first time excavated it.

JULIAN, STUPA & MONASTERY
(2nd-5th Cent. AD)

Julian, locally known as, "Jay waliyan" (seat of saints), situated 7 km from Taxila museum, north east of Mohra Moradu.Julian is one of the best preserved Buddhist monuments in Taxila Valley. It is erected on the mountain (about 92 meters high) away from surrounding settlements as traditional style of Buddhist cult for concentration and to avoid the interference of worldly affairs and attractions. The monastery was double storey complex. Besides frequent stone and stucco sculptures, surgical instruments and birch barks manuscripts of Brhami were recovered. Lot of coins collected beneath the floors of monastic cells. It was the indication of the change of monastic path and attraction of lavish lives that weakened the hold of cult, in community and estimated a decline. Characteristic signs of fire set on by White Huns, in 5th century AD, are still visible on the reddish burnt plaster and baked clay sculptures. This action preserved the material for future generations.

Buddha
Julian-Taxila
Stucco
Ca.3rd - 4th Century AD
AMT

General view of
Julian-Taxila

KUNALA & GHAI, STUPA & MONASTERY
(2nd-5th Cent. AD)

Legendary, Here Asoka built a Stupa to commemorate the spot where his son Kunala had had his eyes put out for the compliance of his father order. Kunala's stepmother (Tisharakshita) who fell in love with him but was repulsed of how she induce Ashoka to send the prince as Viceroy to Taxila and then wrote a dispatch in her husband's name and sealed it with the seal of his teeth while he slept; bringing accusations against Kunala and ordering his eyes to be put out; of how the ministers Shrank from executing the orders, but the prince himself insisted on the obedience of his father, of how he then wondered forth with his wife and begged his way to the far of capital of his father , of how his father recognized him by his voice and the strains of his lute, and of how the cruel and vindictive queen was put to death and prince's eye sight restored at Bodh-Gaya through the help of Buddhist Arhat Ghosha. Kunala Stupa erected on the northern slopes of Hathial, commanding a splendid view of the lower city of Sirkap. Archaeologically its masonry does not belong to the period of Kunala reign, because its architectural style belonging after 3rd and 4th century AD. Ghai rises above one of the ruined bastions of the east wall of Sirkap.Remains of Ghai laying on nearby hillside and it is an extension of Kunala Monastery.

Stupa (Cell no.9)
Mohra Muradu-Taxila
Ca. 2nd - 5th Century AD

MOHRA MORADU STUPA & MONASTERY
(2nd-5th Cent. AD)

It is another marvelous Sangharama, Buddhist temple and monastery built by Buddhist in an isolated glen at the back of modern village of the same name. It lies about 1.6 Kilometers to south east of city of Sirsukh. The best collection of stucco made sculptures discovered from this Buddhist temple. The main Stupa walls decorated with stucco sculptures have been shifted to Taxila museum to protect from further decay and damages. The Monastery connected with the Stupa, is open rectangular court, it comprises several spacious chambers on its eastern side. One of the complete Stupa protected in the cell no.9 of monastery, memorials the sanctity of the cell, where some holy bhikshu had lived and died, while mediating or training. Besides the stucco collection, a beautiful Bodhisattva of stone also recovered from the complex. A die, engraved with four erotic scenes, was found from the same monastery.

Painting
Jinna Wali Dheri-Taxila
Ca. 5th Century AD

JINNAN WALI DHERI
(3rd - 8th Cent. AD)

The archaeological site locally known as Jinna wali Dheri is situated about 10 Kilometer north- east of Taxila museums, 2.5 Kilometer north west of Julian village, on the left bank of Haro river near Bhera village in District Haripur. (NWFP). This site contains the remains of Buddhist Stupa and monastery .*The first ever fresco painting of Buddha and Bodhisattvas, is discovered from the monastery.* It is a break-through, in the art history of Gandhara especially, Taxila Valley. Dr.Ashraf Khan conduceted excavation since 2002.

GIRI, STUPA & MONASTERY
(2nd-5th Cent. AD)

It is an isolated Buddhist complex, located on the higher hills of Margla range about 7 Kilometer from Museum. More protected for the refuge of bodies of Buddhist monks, living in surroundings neighbours especially in latter period. The route, partially, leading to the complex is passing through the rivulet and mountains. Besides, the Buddhist monuments latter period structures also exist. Collection contained stone and stucco sculptures, coins, pottery, beads etc.

KALAWAN, STUPA & MONASTERY
(2nd-5th Cent. AD)

It is the largest Buddhist complex at Taxila . It is situated on the north side of Margala spur about 3 Kilometer, in south south east of Dharmarajika Stupa.

PIPPLAN STUPA & LAL CHAK
(2nd-5th Cent. AD)

Pipplan is situated at the foot of hills between Mohra Moradu and Jaulian, about 400 yards south of road leading to the Julian. It is a Buddhist stupa and Monastery.

Lal Chak is situated about two hundred yards from north east corner of Sirsukh. Remains covered with Buddhist settlement, monastery, stupas and chapels.

BHALAR, STUPA & MONASTERY
(4th -5th Cent. AD)

Bhalar Stupa and monastery is located in north west of Taxila Museum about seven kilometers. It belongs to the 5th Century AD.

Buddha
Julian-Taxila
Stucco
Ca.3rd-4th Century AD
AMT

BHAMALA, STUPA & MONASTERY
(2nd-5th Cent. AD)

Bhamala Stupa and Monastery is located about 20 kilometers from Taxila Museum, in the lap of Murree hills, on the head of Haro Valley. Haro River passing underneath its foot. Strategically, it was the safest place comparatively other Buddhist establishments in Taxila Valley, in latter period.

Bhamala Stupa

ZAR DHERI

It is located in Hazara Division, District Mansehra in N.W.F.P. Tokyo National Museum's Archaeological Mission carried out excavations here since 1995. It is a Buddhist complex having significance role, it was important for pilgrims and traders in ancient times on the silk route. The Stupa is located in southern half of the site (approximately 80x120 meters). In 1999, more than 100 pieces of stone sculpture were discovered in a cell (3x3 m) at the monastery site. Large architectural elements and panels were found leaning against the stone cell walls, while smaller ones had been stacked orderly on the floor. Sculptures were inscribed with names of sculptor or donor. This discovery was a major break through for the study of art of late period, in Gandhara.

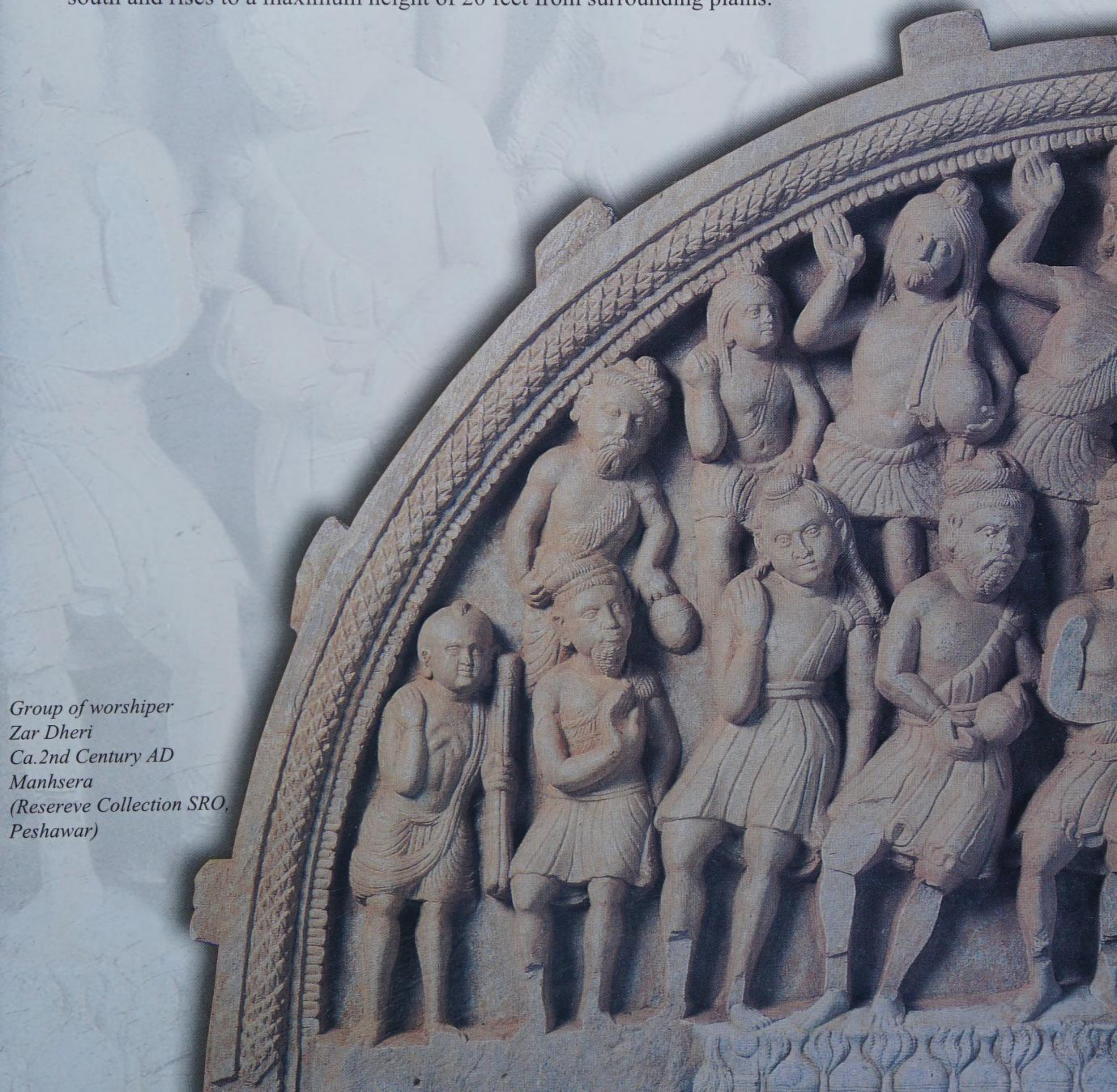
Zar Dheri
Ca.3rd/5th Century AD
Mansehra

HARIPUR VALLEY & MANSEHRA VALLEY

Hari Pur Valley surrounded by the Gandhara mountains to the north-west and by Khan Pur and Havellian Hills to the east is bound in south-west by mighty Indus. Hari Pur has interregional significance interacting with Taxila Valley on one hand and Mansehra (where the famous Asokan rock edict is located and very important site of Zar Dheri was discovered and excavated by Japanese Archaeological Mission).

PIR MANKA RAI

It is a Greek settlement and temple belonging to latter period, may be Hindu shahi. The mound is located off the Panian Sirikot road about 7 Kilometer west of Haripur city in Hazara Division, District Haripur at N.W.F.P and named as Manekrai. It is situated on the ancient silk route connecting Taxila with China and central Asia and Gandhara. Excavations carried out by National Heritage Foundation then headed by late Dr. F.A Durrani. Chronology of the site goes back to 1st century BC to 9th -10th century AD. It measures 400 feet east west by 300 feet north south and rises to a maximum height of 20 feet from surrounding plains.



Group of worshiper
Zar Dheri
Ca.2nd Century AD
Manhsera
(Resereve Collection SRO, Peshawar)

RANIGAT

It is located on a flat ridge of mountainous range locally known as Rani Gat, at the height of 1200 feet from surrounding levels, remains of a Buddhist monastery and stupa can be seen. It is approachable from a road from Swabi leading to "Totalai" (Buner) at 15 milestone. Sir Alexander Cunningham, then Director General of archaeology, India in 1848, has also reported it. Archaeological Mission from Japan (Research Group of Kyoto University Japan) carried out a detail excavation from1983-1992,under the Leadership of Prof. Nishikava. Due to cultural, religious and historical significance of the site of Rani Gat UNESCO has been approached by Pakistan to inscribe it on World Heritage List.Japanese expert have classified the remains into three groups, Stupa, monastery and shrine. The stupa court and the main stupa are located on a small plateau at the southern edge of the site. The southern wall has a barrel vaulted tunnel and a pointed top. There are many votive stupas symbolizing frequent visits by the pilgrim. Stone, stucco and terracotta sculptures have been found here, apart from the coins right from the Sytho - Parthian, to early Kushan period.

PESHAWAR VALLEY (Po-lu-sha-pu-lo)

Peshawar is located at the mouth of Khyber Pass and has always been a gate way to the south Asian sub - continent in general and Pakistan in particulars. It was the first city to well come the newcomers, invaders from Afghistan in the east. The oldest reference to the city of Peshawar is given in the Ara inscription near Attock. Fa-Hein's Polu-sha and Hiuen-tsang's use of term "Po-lu-sha-pu-lo" does stand for the present city of Peshawar. Sten Konow suggests that the Kanishka's capital Purushapura was located at Peshawar. (S.K. Corus Inscriptionum Indicarum). It was the center of ancient Gandhara for the propagation of Mahayana Buddhism and famous for Buddhist scholars lived here during the Kushan period.

SHAH JI KI DHERI

Shah Ji Ki Dheri is located on the south east of Peshawar city. It was erected to commemorate the conversion of king Kanishka to Buddhism. The base of Stupa is a square platform measuring 182 feet each side with rectangular projections on four sides. It is surrounded with series of votives stupas. It was constructed in stone diaper masonry faced with stucco ornamentation.

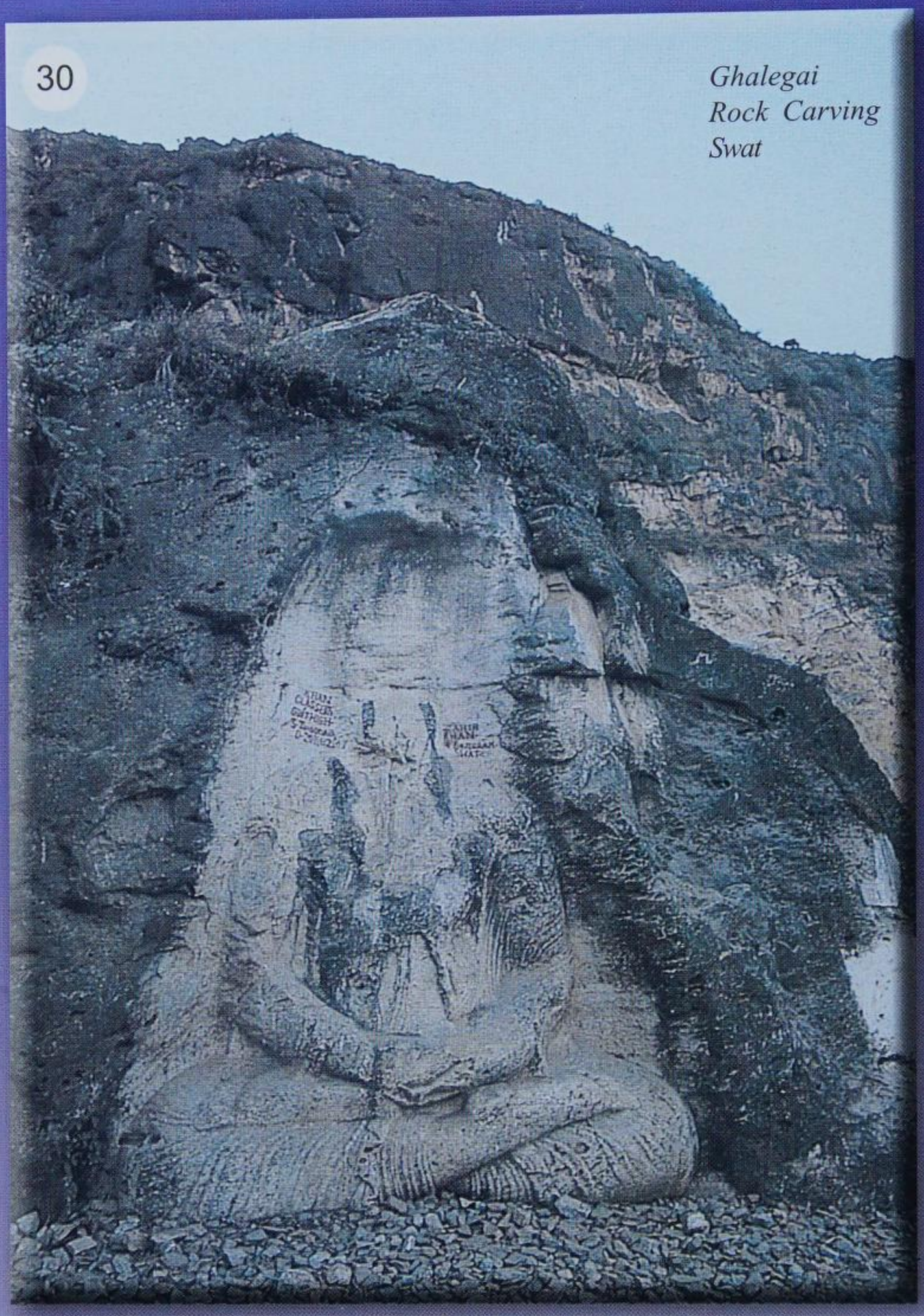
SHAHBAZ GHARI

Shahbaz Ghari was a famous city of Gandhara. It is situated 14 Km east of Mardan, on the main highway that came from Peshawar to Hund, where there was the main crossing on the River Indus leading towards Taxila. It was also a meeting place of ancient trade routes in past. Shahbaz Ghari graced with the royal edicts of Asoka. These inscriptions permanently recorded for propaganda among the people to convey to them the message of pious deeds and the commandments of administration. The fourteen rock edicts are written in Kharoshthi script and inscribed on two rocks (about 24x10 feet).

THAIKHT-E-BHAI, SAHRI-BAHLOL & JAMAL GHARI

It is one of the beautiful Buddhist complex scattered on the mountains, 500 feet above plain area. But Chinese records on which much of our information regarding Buddhist places is based never mentioned this discovery. The marvelous specimens of Gandhara art were discovered from this complex. This monastery is located on the hill ridge about 15 Km north east of Mardan District in N.W.F.P. Architectural diversity distinguishes from other Buddhist establishments in the region. The main stupa and two court yards created on different terraces are augmented with votives stupas and shrines, the monastic quadrangle are surrounded by cells for monks and large square hall of assembly. This site inscribed on world heritage list in 1980. Jamal Ghari and Sahri- Bahlol are also located near this impressive well-preserved complex.

Thaikht-e-Bhai
Main Stupa and monastery



Ghalegai Rock Carving Swat

CHARSADA (Pushkalavati)

It was an important trade center in Gandhara region. The ancient mound near Charsada in the midst of Peshawar has been identified as "Pushkalavati" an ancient capital of Gandhara. It was established on ideal location to control the economical and commercial activities of those days. The ancient trade route from Balkh to ancient Pakistan was passing through this. It had direct contract with Trans Asiatic commerce. The archaeological excavation carried out at Bala Hisar and surrounding had yielded same interesting results. Here, chronology links from 6th century B.C up to 2nd or 1st century BC. it's early period is parallel to Taxila -I (Bhir mound). It was also devastated by White huns in 5th century AD.

SHAIKHAN DHERI

The ancient city of Pushkalavati, Shaikhan Dheri is one the most important sites so far discovered in Gandhara region. It is located 34 K.m to north east of Peshawar and excavated by DOAM and Peshawar University. It was second city of ancient Pushkalavati, built on chessboard design by Menander, the king of Gandhara. It was occupied by Scythians, Parthian, and Kushans and destroyed by White Huns in 5th century AD. Large number of sculptures, coins and pottery discovered.

SWAT VALLEY (Savastu)

Swat Valley is located in north of Pakistan. Ancient Swat, linking boundaries from Tirath (south of Swat Kohistan), Malakand (in north east), Kalungai (in south west). Ancient capital of Uddiyana Meng-Cheili (Mingora about 258 km from Islamabad). Swat was filled with 1400 imposing Buddhist Stupas and monasteries used by Buddhist for worship and adoration. It was mentioned by Chinese pilgrims Fa - Hien and Hiuen-Tsang as Su-ho-to and Su-po-fa-su or Subhavastu or Savastu. This is confirmed by the fact that Swat was regarded as the birthplace of Padmasambhava, the guru who introduced Tantric mysticism to Tibet. Buddhism remained here for a considerable period of about one thousand years. But the chronology exposes the cultural period of the area; earlier i.e. 3000 B.C. Main Buddhist sites are as mentioned here.

GUMBATUNA

Located on the right bank of Swat River, 6 Km west of Barikot village along the metal road leading towards Nimogram. It is a Buddhist site consisting a colossal Stupa with Viharas and votives Stupas, The salvages excavation conducted by Dr. M. Ashraf Khan, Department of Archaeology and Museum Pakistan in 1992. A large number of stone and stucco sculptures were recovered from the establishment. It belongs to 1st -3rd century AD.

DADAHARA

It is situated about 26 Km. west of Saidu Sharif on the right bank of river Swat on Kabul Parrai road and 1 Km to the east of modern village of Dadhara. Dr. M. Ashraf Khan, Department of Archaeology and Museum Pakistan have excavated it, in 1992. It is a Buddhist establishment consisting of Stupas and Chapels. It stands on five terraces. It has votive stupas, a chapel, a monastery and a cave for the meditation of Buddhist monks. It belongs to 2nd - 5th century AD.

nghadar Stupa
vat

SINGHADAR STUPA

It is located 3 Km to the north east of Barikot village on the Mingora - Mardan road. It is an eye catching massive Buddhist monument on the main road. It is very beautiful unexcavated Stupa in the Valley concealing great potentiality of relics. It belongs to 1st - 3rd century AD.

TIRAT

Footprints of Buddha recovered from this site, now shifted to Swat Museum. It is located on right bank of Swat River between the village Morpandai and Tirat opposite the Madyan village.

MALAMJABA

It is Buddhist establishment; located 45 km north east of Saidu Sharif at the foot of Malamjaba, in upper Swat Valley. Dr. M. Ashraf Khan, Department of Archaeology and Museum Pakistan excavated the site, Buddhist Stupa and monastery remains, in 1991.

ANDAN DHERI

Andan Dheri is a Buddhist Monastic complex, stands in the heart of Adin Zai plain, about 8Km north of Chakdara. The excavation was carried out by DOAM and Peshawar University in 1966. Main stupa is surrounded by votive stupas and a monastery. Large number of sculptures, coins and minor antiquities belongs to 2^{nd} – 4^{th} century AD.

CHAT PAT

Chat Pat is located 2 Km west of Chakdara and 4 Km from the main Chakdara- Dir road. This Buddhist site has been excavated by DOAM and Peshawar University. It comprises 37 votive stupas and monastic cells. Number of black schist stone sculptures, coins, pottery and Kharoshthi inscription recovered. Mostly objects belong to late 1^{st} century AD to 4^{th} century AD.

BUT KARA-I (cir-3^{rd} cent. BC -10^{th} cent. AD)

Butkara-I is located at the eastern end of Mingora. It is a very large and wide Stupa & monastery complex. Italian Archaeological Mission of IsMEO and Department of Archaeology and Museum Pakistan excavated it in 1956-58. About seven thousand precious schist stones pieces were recovered. These pieces and fragments are portrayal of the Buddha life. The Main Stupa was rebuilt several times as revealed by the different layers of masonry. Earthquakes and violent floods and invaders have damaged Main Stupa and surrounding structures.

SAIDU STUPA (cir.1^{st} -5^{th} cent. AD)

This complex of Stupa and monastery is located about 1 kilometer south of Swat Museum. Italian Archaeological Mission of IsMEO and Department of Archaeology and Museum Pakistan excavated it. Great Stupa is surrounded by Votive stupas. Numerous beautiful stones sculpture representing the Gandhara art and Buddhist cult recovered from this monastery. Masonry style and techniques resemble Butt Kara I, Stupa IV dated from 1^{st} to 5^{th} cent. AD.

PNAR (1^{st} -5^{th} cent. AD)

It is Stupa and monastery complex located about 2 kilometer east of Mingora Jambil road: Italian Archaeological Mission of IsMEO and Department of Archaeology and Museum Pakistan excavated it. It is existing on two terraces connected by steps. There is a main stupa surrounded by votive stupas and a column made of soapstone. It belongs to the period after the construction of great Stupa III at Butt Kara I.

NIMOGRAM (2^{nd}-3^{rd} cent. AD)

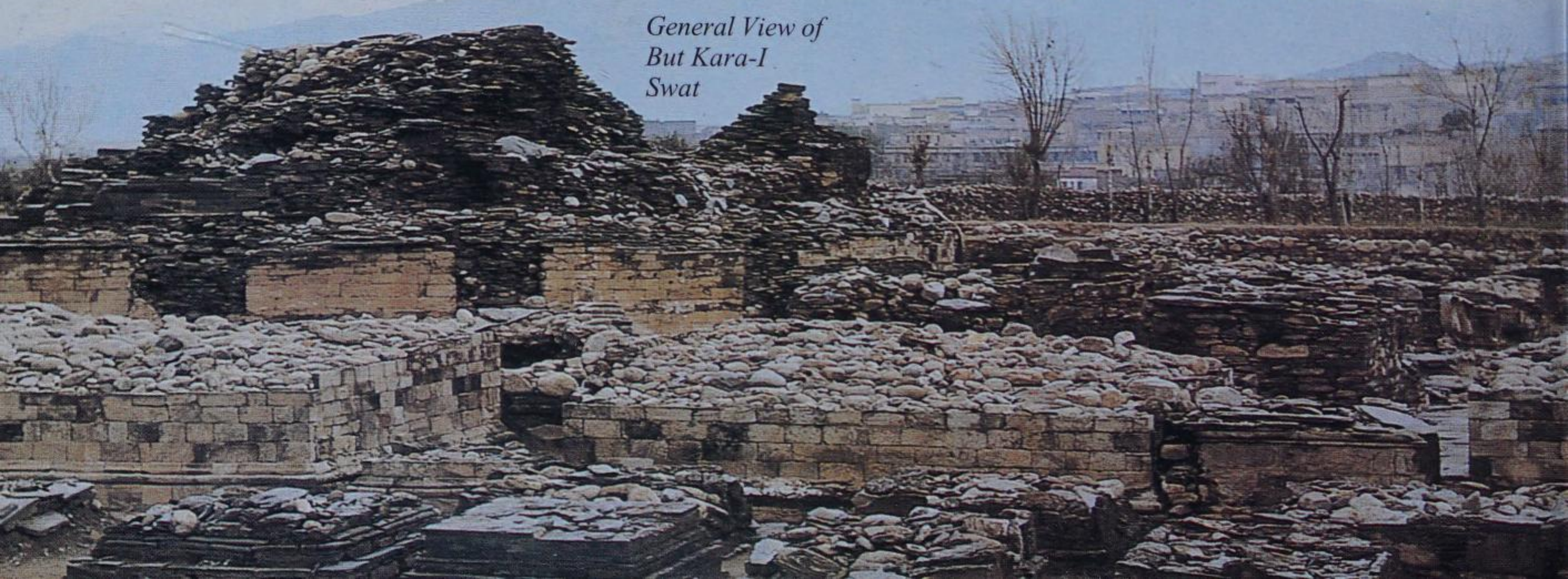
It is Buddhist Stupa and monastery site, is located in Shamozai area, north of the streamlet in lower Swat. Excavated by the department of Archaeology and museums Pakistan in 1968-69. The three main stupas stand in a row with Viharas, fifty-six votive stupas all around it, over a paved floor with the remains of a monastery in the west. The sacred area destroyed due o fire and finally abandoned.

BALIGRAM

It is Buddhist establishment situated about 4 Km south of Swat museum in narrow side Valley behind Said Sharif town. It was excavated by Dr. M. Ashraf Khan Department of Archaeology and Museum Pakistan, in 1991 and exposed the complex of stupas on the both ides of ravine.

SHNASHAH

It is a Buddhist Stupa site located about 5 Km south west of Saidu Sharif on Mingora Marghazar road. Excavated by Dr. M.Ashraf Khan, Department of Archaeology and Museum Pakistan in 1989.



General View of But Kara-I Swat

SHNASHAH

It is a Buddhist Stupa site located about 5 kilometer south west of Saidu Sharif on Mingora Marghazar road. Excavated by DOAM in 1989 and Department of Archaeology Peshawar University too.

JEHANABAD

It is located about 5 kilometer. to the north east of Manglawar. There is huge image of seated Buddha, carved into a high rock.

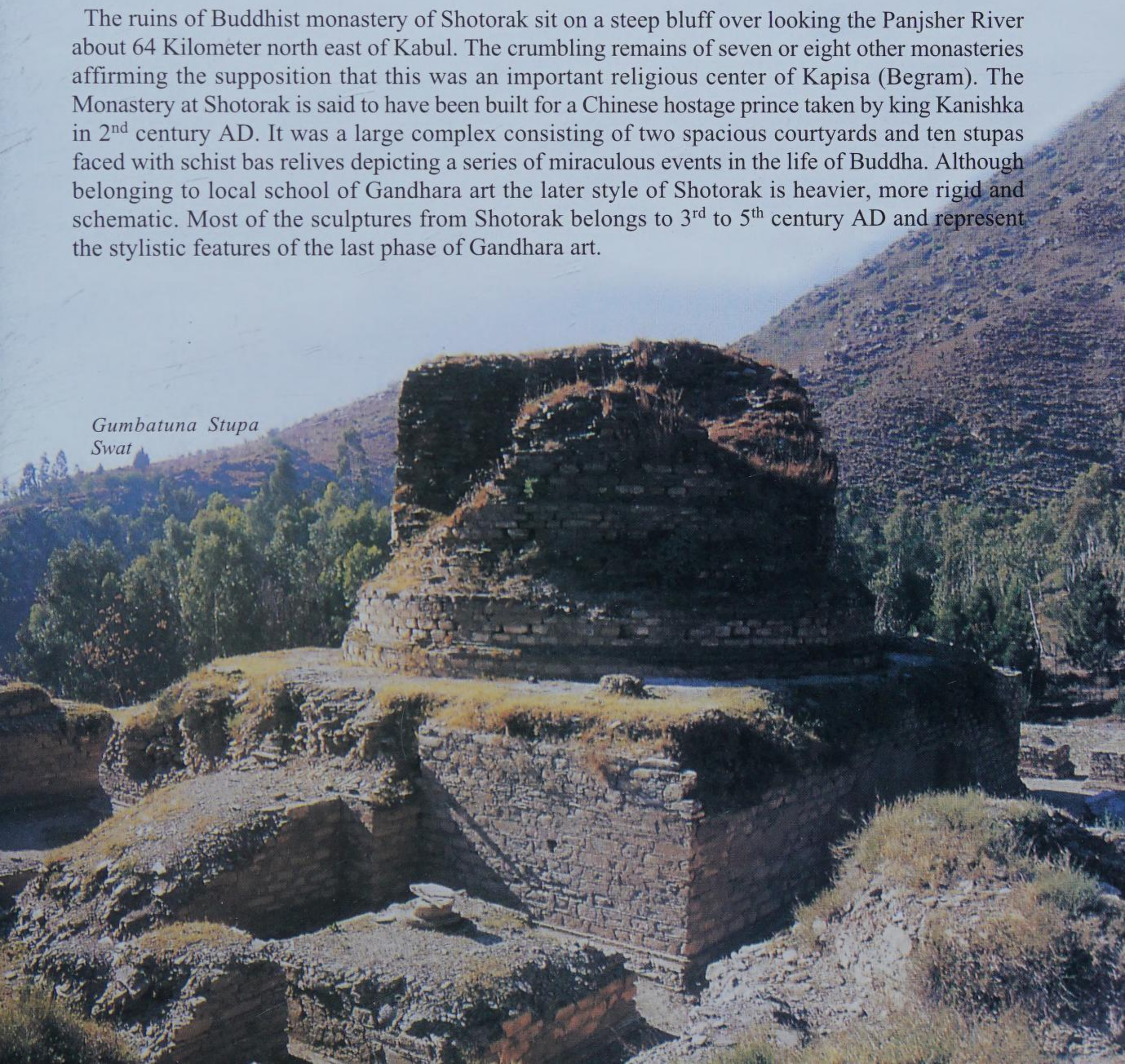
GUUMBATUNA

Located on the right bank of Swat River, 6 kilometer west of Barikot village along the metal road leading towards Nimogram. It is Buddhist site consisting and Stupa and votives Stupas, excavated by the DOAM in 1992.

FAMOUS BUDDHIST ESTABLISHMENTS IN AFGHANSTAN

SHOTORAK

The ruins of Buddhist monastery of Shotorak sit on a steep bluff over looking the Panjsher River about 64 Kilometer north east of Kabul. The crumbling remains of seven or eight other monasteries affirming the supposition that this was an important religious center of Kapisa (Begram). The Monastery at Shotorak is said to have been built for a Chinese hostage prince taken by king Kanishka in 2nd century AD. It was a large complex consisting of two spacious courtyards and ten stupas faced with schist bas relives depicting a series of miraculous events in the life of Buddha. Although belonging to local school of Gandhara art the later style of Shotorak is heavier, more rigid and schematic. Most of the sculptures from Shotorak belongs to 3rd to 5th century AD and represent the stylistic features of the last phase of Gandhara art.



Gumbatuna Stupa
Swat

SURKH KOTAL

The site of Surkh Kotal was excavated from 1952-63 by Delegatian Archaeologique Francaise en Afghanistan (DAFA) led by Prof. Daniel Schlumber. Surkh Kotal located 14 Kilometer north of Pul-I-Khumri and 145 miles north of Kabul. It was a non Buddhist dynastic temple site which flourished during the reign of Kushan King Kanishka and his successor in about 2nd century AD. About one mile east of Surkh Katol a square platform faced with a beautiful stonewall and pilaster was discovered, from where fragment of Buddha's sculptures were found. Culturally, Surkh Kotal offers the first evidence of an indigenous Bactrian art and throws light on the development of Gandhara art. A. Foucher was in the opinion that the Gandhara art style developed out of local Greco Buddhist style from Bactria. Later authorities however advanced the theory that Buddhist art style came into the Afghan area from eastern province of Gandhara.

HADDA

The site of Hadda lies on a flat plain area about 8 Kilometer south of Jalabad in Ningrahar province, one of the most sacred spots in the Buddhist World during 2nd century AD to the 7th century AD. It attracted countless pilgrims and maintained by thousand of monks living in large monastic complex. Hadda is primarily famous for its art fashioned from stucco. The stucco technique was highly developed in Hadda. The art of Hadda belong to the great Gandhara School and exhibits a mingling of Bactrian, Greco Roman and Indian concepts. Ethnic facial characteristics, costumes, jewelry and weaponry are all portrayed in fascinating details.

Cupid and Garland
Butkara-I Swat
Schist
Ca.3rd-4th Century AD
Is.M

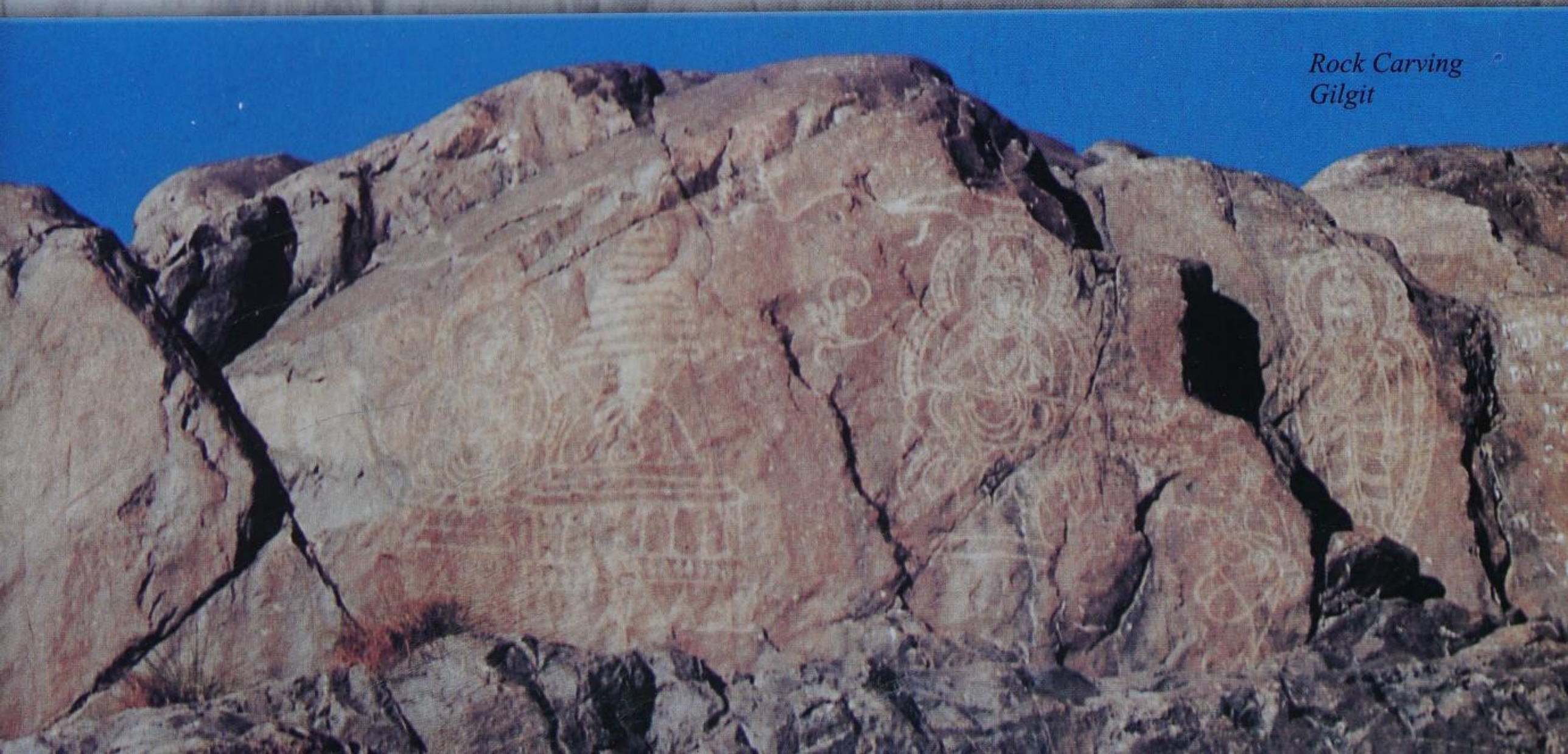
BAMIYAN

Corinthian Capital
Swat
Schist
AMS

Bamiyan is first mentioned in 5th century AD Chinese sources and was visited by the Chinese travelers Fa-Hien around 400 AD and Hiuen-tsang in 630 AD. The Valley of Bamiyan lies at the heart of Hindu Kush Mountains about 240 Kilometer north west of Kabul. During the early centuries of christen era caravans along the silk route between Rome, China and India, passing through this Valley. Later, after Buddhism experienced an extensive revival in Indian, missionaries and pilgrims joined these caravans and a great religious center burgeoned in Bamiyan. More then 700-cave temples in Bamiyan are situated in the big cliff extending 1300 meters. Big and small caves were excavated and sacred images of Buddhist cult were made in stucco and walls were adorned with paintings. A site important for not only the Indian art but also for its intimate relationship to the art of Iran and Central Asia is a great monastic establishment. The monastery and temples at Bamiyan are carved entirely from the face of the sand stone cliff, which for a mile is honeycombed with great series of sanctuaries and assembly halls.

Parenthetically, enclosing this vast complex, two niches, each housing a colossal Buddha statue, at the eastern end is the image of a hundred and twenty feet high which Hiuen-Tsang designated as Sakyamuni and at the west a colossal rising to a hundred and seventy feet high which pilgrim described simply as Buddha image. Around them a myriad of cells and sanctuaries were painstakingly cut out and those around the statue were interconnected to allow worshippers to perform the rite of circumulation. The colossal Buddhas were probably executed during 3rd-4th century AD. The walls were decorated with murals mainly belong to the late 7th century AD.

DAFA, Delegatian Archaeologique Francaise en Afghanistan, carried out the first scientific studies of Bamiyan from 1922-33. Since 1969 the Indian Archaeological Delegation and Afghan Institute of Archaeology had undertaken a program of preservation and cleaning at the cliff of colossal Buddha. The staff of Nagoya University carried on research. Later the staff of Kyoto University gave numbers to the caves for description. In early 2001 the Talbian government demolished the figures of Buddha.



Rock Carving
Gilgit

Bamiyan
Afghanistan

GANDHARA ART

CHAPTER 3

Toilet Tray
Sirkap-Taxila
Micaceous Schist Stone
Ca.1st Century BC
AMT

Toilet Tray
Sirkap-Taxila
Schist Stone
Ca.1st Century BC
AMT

Toilet Tray
Sirkap-Taxila
Schist Stone
Ca.1st Century BC
NMP

Toilet Tray
Sirkap-Taxila
Schist Stone
Ca.1st Century BC
NMP

Toilet Tray
Sirkap-Taxila
Micaceous Steatite Stone
Ca.1st Century BC
AMT

Gandhara was the region where Hellenism in its eastward course and Buddhism in its westward march, came in direct contact and worked out an artistic synthesis, known as Gandhara art. Gandhara had never been a part of India before the conquest of Asoka in 4th century BC. It came under Indian influence during the Mauryans advent and before this it was indirectly under the Persian lord ship. Ancient Gandhara is an integral part of Pakistan that played critical role in the spread of Buddhism, evolution, development and transformation of Buddhism and in the creation of one of the most significant art, known as Gandhara art.

The art developed in Gandhara region called, Gandhara Art, the art developed in the region, What ever it has specific period or theme. But it has various parameters of its definition and direction. The all-artistic activities, developments in the Gandhara region may be similarly referred besides it relation to Hindu, Buddhist, Jain cult or Greek mythology. Non-Buddhist or other artistic activities and developments are not prearranged or studies from artistic point of view, as Buddhist artifacts. It is true that all other artistic developments were dominated by Buddhist fantasy and production. Chiefly, the art developments and activities took place in the Gandhara region, during 3rd-4th century BC to 5th century AD, Hellenistic style, Indian theme, Buddhist, Jain or Hindu collections known, as production of Gandhara art.

SUBJECT MATTER

Besides the historiography of Buddhism, Major perceptions of Gandhara art are:

1. Secular Architectural developments
2. Religious architectural developments
3. Town planning
4. Ceramics
5. Numismatics
6. Sculptures
7. Warfare
8. Trade and transportation
9. Jewelry & Costumes
10. Instruments and tools

All the above-mentioned fields have specific styles and developments but sculptural art reflected much sentimentally to attain all the considerations. Due to this fact, lot of other perspectives and aspects of this art, could not be fully explored or justified.

Female Figure
Sirkap-Taxila
Schist Stone
Ca.1st Century BC
NMP

MATERIAL EMPLOYED IN GANDHARA

In Gandhara, artists preferred and used the material locally available and exported the products. The manufacturing material is listed as below;

STONE

The materials used for Gandhara sculpture were green Phyllite, gray-blue,black schist and mica schist, which, in general, belong to an earlier phase, Phyllite is a fine-grained metamorphic rock formed by the reconstitution of fine-grained, parent sedimentary rocks, such as mudstones or shales. Schist and Phyllite is greenish,black and bluish soft stone. It was abundantly available Bunir, Dir, Mardan and in Swat Valley, so large quantity of stone shifted to Taxila and surrounding area for local production. It is the reason that freestanding stone sculptures at Taxila are smaller in size and height, than Peshawar Valley and Swat Valley. Stone was commonly, used for the sculpturing, decorative material, architectural decorations and construction etc

STUCCO

A pasty composition (as of lime or gypsum, water, and sand) that hardens on drying and is used for coating walls, ceilings, and partitions and sculpturing art .It was easier for the artist to produce the sculpture in stucco. It was locally available and was a less time-consuming medium and more plastic nature to shape and mould the idea. It was used at large scale at Buddhist monasteries in Taxila Valley and in Afghanistan. Stucco sculptures were often painted.

KANJUR STONE

Rock formed at or near the earth's surface by the accumulation and lithification of sediment (detrital rock). Kanjur is a kind of sediment usually found near the riverbeds. It was used for the formation of inner core of Buddhist sculptures, and as construction material for stupas, monasteries and other establishments in Gandhara.

CLAY

It was commonly used for the sculptures, pottery and other house utensils. Frequently used for the decoration and plaster.

Female Figure
Sirkap-Taxila
Schist Stone
Ca.1st Century BC
NMP

SEMI PRECIOUS STONES

Mostly semi precious stones imported from Central Asia and India like, agate Amethyst, beryl, Carnelian, Chalcedony, Garnet, Jasper, Lapis Lazuli, Malachite, Onyx, and Quartz. Stone like Abri, Granite, Lime, Steatite locally used for the esteem of Buddhist relics and adoration stupas.

GOLD/SILVER

It was commonly used for the Jewelry, mint industry, miniature stupas model and gold plating of Buddhas sculptures and decorative friezes. Silver was imported from Southern Afghanistan, Persia and India.

BRONZE / COPPER / IRON

Bronze (mixture of copper and Tin) used rarely for the Buddha's sculptures but frequently used for other utilities like weapons, tools, cutlery etc. Copper was mainly got from, Jai pur state in India, Harpat Nag in Kashmir, Robat and Ras Kuh in Baluchistan, Iran as well as Afghanistan. Tin was collected from western India and Bihar.

DIFFERENT STYLE OF BUDDHIST ART AND ZONES IN GANDHARA

Gandhara demonstrates the different style of Buddhist art. The Buddhist art is a narrative style of art and production. Native artist keeping, a sense of superiority of his lord, in his mind, sculpted a mixed featured statue. Simultaneously, artist carved, Indian personage with Indian spiritual expressions but Hellenistic features and style.

Alfred Foucher, French scholar, referred Gandhara art as " L'art Greco-Bouddhique". He looks at Gandhara Buddha and see that the carving of the eyes is deep and such element as the oval face with its straight nose, the wave like portrayal of the hair, and the expression of the pleats of the robe are all in the Grecian style. However, on the other hand, it differs from a statue of a Greek god in being clothed in a monastic robe, in having long earlobes, in having its hair in a topknot (usnisa), in having an urna in the middle of the forehead, and in the resigned melancholy expression of the face. For that he placed Gandhara art into the history of North West India. He also referred the creation of image of Buddha in Gandhara, first time in the history, in around 1st century BC and before 1st century AD. Based on this theory is that older Gandhara sculpture are the more Hellenistic ones.

J.Fergusson long ago used the terms "Indo Roman" or "Indio-Byzantine" (1876). Where as, V.A. Smith used the term "Romano-Buddhist art" from an early date (1889). But after 1940 M.Wheeler, H.Buchthal, A.C.Soper and B.Rowland revived the theory and compare the aspects of Roman art and Gandhara art such as style, iconography and composition and to individually weigh their points of similarity.

Mortimer Wheeler emphasized that there are no traces of Buddha images going back before King Kanishka. He compared the donor and Bodhisattva images found in Gandhara and Taxila with the works from the time of the Roman Empire and pointed out similarities in style. Such similarity was not from the influence of Bactrian Hellenistic culture but was the result of new sea trade between Kushan Dynasty and the Roman world.

Harpocrates (Egyptian child god)
Sirkap- Taxila
Bronze
1st Century AD
NMP

Repousse Brooch
Sirkap -Taxila
Gold
1st Century AD
AMT

Scaraboid seal
Bhir mound- Taxila
Chalcedony
2nd Century BC
AMT

Ear pendant
Sirkap -Taxila
Gold
1st Century AD
AMT

Anklet
Sirkap -Taxila
Silver
1st Century AD
AMT

Female Deity
Dharmarajika -Taxila
Schist
1st Century AD
AMT

H.Buchthal compared in detail and studied the Roman art and Gandhara art. Iconographic motifs of the toilet trays found at Taxila and Swat can be seen in Roman art. He suggested that the Roman art of emperor worship has deepened connections with Gandhara Buddhist art. The early Gandhara Buddha is almost an exact copy of early statutes of Roman emperors clothed in toga, for example that of Augustus. To imagine the well known events from the life of Buddha as continuous story glorifying the redeeming power of the deified teacher. H.Buchthal compared the scene of Indrasala cave from Gandhara art collection and Mithra scarifying the bull in the center of cave from Roman art. He also made concerning the parallelism and common classical origins of the Buddha legends of Gandhara art and narrative iconography of early Christian art. ***B.Rowland*** tried to link the Romano Buddhist theory from the aspects of motif and style. His study of vine scroll pattern is very interesting, in Gandhara art, inserted among the vines in this pattern are persons drinking, amorous couples, scenes of seasonal labor, or nude putti and animals such as monkey and foxes. This iconography is related to the belief in Bacchus (Dionysus).

Sir John Marshall, father of the archaeology of Taxila, referred that the survival of Hellenism and rise of a native art can be seen in the later Saka period, as in the toilet trays and images of male and female nudes, but in the next Indio Parthian period a remarkable revival of Hellenism occurred. Then Hellenistic traditions were passed on to Kushan period and flourished Buddhist sculptures. After Sasanian invasion (c.230A.D) Gandhara stone art almost ended and stucco plastic art flourished under the Kidara Kushan dynasty centered at the Buddhist temples at Taxila and Hadda (Afghanistan) but all the artistic activities in Gandhara were eliminated by White huns.

Professor Akira Miyaji precisely describe the Gandhara art that the originality of Gandhara art lies in this nature as a kind of story telling art with a "historical" and a "human" Buddha.

Professor Muhammad Farooq Swati emphasized on the transmission of the influence of Gandhara art from Swat Valley to surrounding. He evaluated that the early influences gone from Swat Valley to Taxila Valley and Ai-Khanum that caused the resemblance of sculptures in the said areas. He discarded any theory of total foreign origin and traced the ultimate roots of Gandhara art in Uddiyana, especially in the Swat Valley.

PURPOSE OF BUDDHIST ART

Proliferation of the life of Lord Buddha, in the shape of sculptures, friezes, panels, was the main aim. The Buddhist sculpturing art speed up and became more popular among the artists for the reasons, royal patronage, popular faith of majority belonging Buddhist school of thought, scope of work for artists and financial motivation. Indian artists were competing the other art activities and production, so they created an Indo - Greek god, who looked physically close to Greek mythology but spiritually, dipped in Indian doctrine and style. The emperors like, Ashoka the great and Kanishka then patronized Buddhist faith. Royal patronage boosted the artistic activities in the Gandhara, where Buddhism was the patron religion. The Kushan dynasty, first time, open the hands of Indian artist to create and shape the sculpture of lord Buddha.

EVOLUTION OF BUDDHIST ART IN GANDHARA

Buddhist used Gandhara art as a source of spiritual inspiration and documentation of their lord's life. The available medium used for purpose, was sounder and long life as stone and stucco sculptures. It survived for centuries more safely and preached the faith. Greek in early days, in Gandhara, used toilet trays to depict their ideal inspirations and myths. Buddhist art specially Buddha's life events depictions in Gandhara, started or inspired from the sculpturing by Greek, at Taxila, once the ancient capital of Gandhara and numerous stone toilet trays discovered from, Sirkap-Taxila, . These toilet trays depicted with Greek mythology. From Bhir mound-Taxila (600-200 BC) not a single Buddha or Bodhisattva's sculpture found but frequently the objects and figurines of Hindu as well as Jain cult. It also verifying that until 200 BC the art of stone sculpting was not so popular or common at Taxila, at least at Bhir mound. Dharmarajika, Buddhist Monastery-Taxila (3^{rd} century BC-5^{th} century AD) also not precisely marking the stratigraphical limits of start of mature Buddha or Bodhisattva's images before 1^{st} century BC. It also confirming that until Asoka's reign, it was prohibited to sculpt the image of their lord being Hanayanist or any other reason. When Sirkap-Taxila was loosing its commanding position during 2^{nd} century AD, Sirsukh (2^{nd} -5^{th} century AD) established in about 2nd century AD. From upper stratum of Sirkap-Taxila, a lot of early Bodhisattva stucco heads discovered in the court of apsidal temple. It also indicating that, even Buddhist established their Stupas inside the city and housed relic caskets but not adorned with Buddha images except Bodhisattva at Apsidal temple. Following this span, all the monasteries, i.e. Julian, Mohra Muradu, Kalawan, Giri, Piplan, and Bhamala etc enriched with the sculptures of Lord Buddha and Bodhisattva.

Indra
Gandhara
Schist
3^{rd} - 4^{th} Century AD
PM

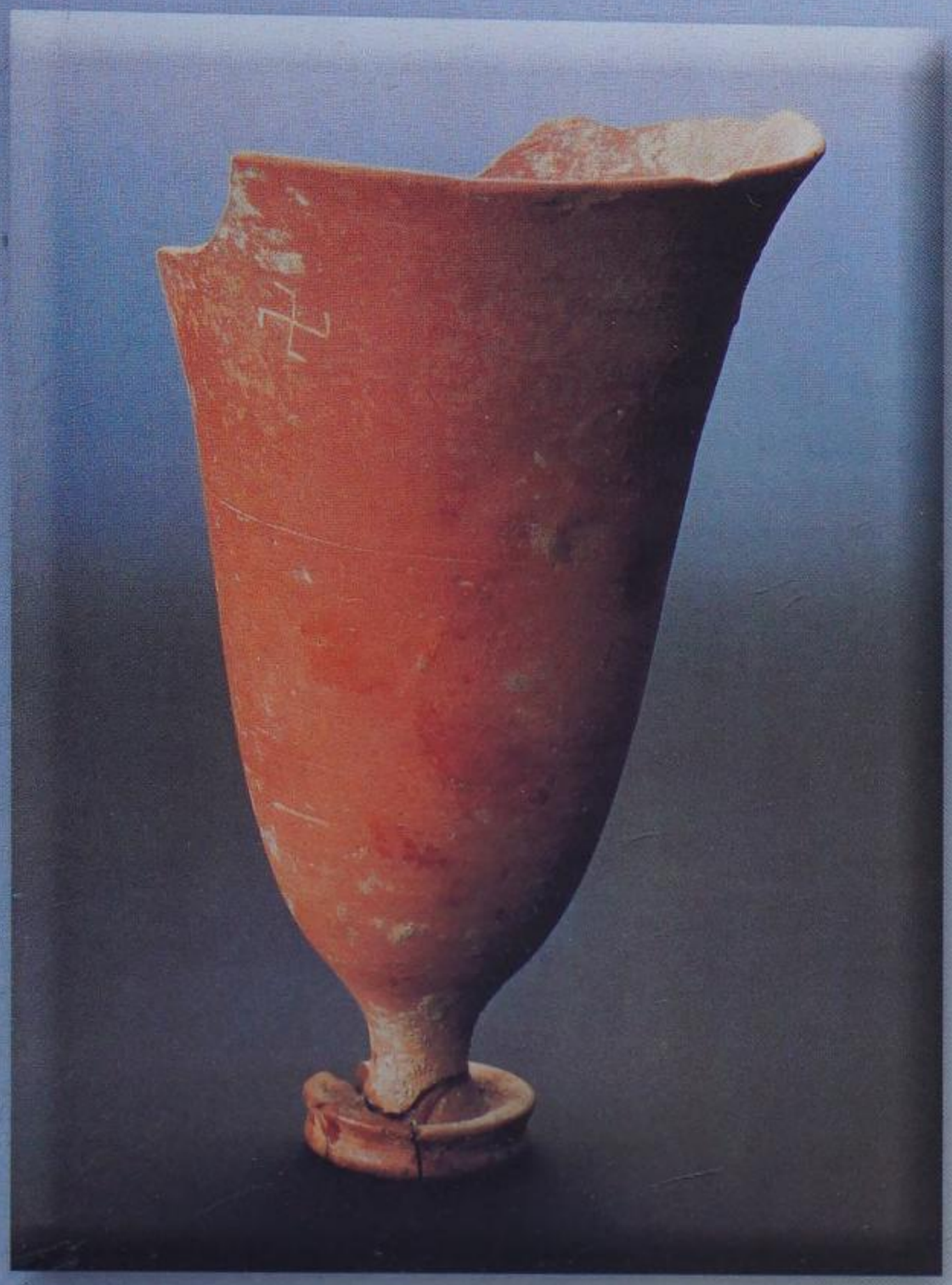
All these are belonging to 1st/2nd century AD to 4th century AD. Thus the stone sculpting started at Taxila in or around 1st /2nd century BC. Bodhisattva and Buddha images came in existence during 1st century AD most probably. It also pointing that there occurred a dynamical change in thought and it extended the parameters of cult. After 1st century AD, Taxila was much famous for the production of images made by stucco. Schist and Phyllite was imported from Northern area specially, Mardan & Swat Valley. This, far transportation caused much hardship and it was time consuming medium. As the demand of images and artistic activities increased, the medium of stucco preferred at Taxila for local availability of the stucco material. Stucco introduced by Parthian and Kushans and utilized fully. For the reason stone sculpting could not deep rooted at Taxila and stucco attracted more and molded easily by hands to create the real expressions. In Gandhara we found the largest city sites at Taxila i.e. Bhir Mound, Sirkap and Sirsukh, match up to other city sites in the region.

Compare to Taxila, North Western Gandhara was most advanced and stronghold of stone sculpturing for local availability of material. Schist and Phyllite Stone was locally available and the local had no other alternative source of income as Taxilian had. Geographically North Western Gandhara and it mountainous lay out urged people to involve more in the promotion of sculpturing art then other who depending also on trade or agriculture. So it is most probably possible that stone sculpturing of Buddha or bodhisattva images primarily started from this region. Latter on shifted to Taxila. In North Western Gandhara life size Buddha and Bodhisattvas images frequently discovered. Due to commercial attitudes of Taxilian and other facilities of trade and agriculture, confined them to the specific style as smaller size stone sculptures and supplementary use of stucco.

Monk with lamp
Gandhara
Schist
3rd - 4th Century AD
NMP

46 *Seven Buddhas and Maitreya*
Gandhara
Schist
2nd-3rd Century AD
PM

Group of Donors
Gandhara
Schist
2nd-3rd Century AD
PM



Goblet
Sirkap-Taxila
T.C
Ca.2nd-1st Century BC
AMT

The Buddhist Gandhara School is the only school of art and thought in the sub continent, which, in spite of its legendary and spiritual background, developed on the most natural lines and where accuracy of anatomical details in the engraving, was the only criteria of perfection.

Goblet
Sirkap-Taxila
Copper
Ca.2nd Century BC
AMT

Slowly, Buddhist art of Gandhara, in latter period, lost the royal patronage. ***Dr.A.H.Dani***, rightly summarized, the decline of Buddhist art, in Gandhara for gradual transformation of art style from westward to eastward. Latter period depiction was more eastern and indigenous then early western form. As size of the sculpture increased but perfection, beauty decreased. Major fact involved in the decline of art was, vanishing of the royal benefaction, the artists also reduced the production for the lessen demand that financially caused the class involved in this productivity and the interest of artists. Therefore after 5th century AD we see the free standing sculptures rarely and rock carving dominating. The art never dies but like water always changes trait and follow the patronization. It develops according to the location and environment. It depends on prosperity and peace that ended in Gandhara after 4th -5th century AD. The Buddhist cult shifted, alone to other part of world like China, Korea and Japan. Buddhist Gandhara art could not survived any more here but Hindu art re emerged and slowly dominated Buddhist art. Subsequently, the artists accommodated with new command and milieu of Gandhara.

Female Deity
Swat
Schist
Ca.2nd-3rd Century AD
AMS

Visit of Indra and his followers
Mamane Dheri- Gandhara
Schist
Ca.3rd Century AD
PM

Pancika & Hariti
Sahri Bahlol
Schist
Ca.2nd - 3rd Century AD
PM

HIUEN TSANG 602-664 AD

Original name Chen I, honorary nickname San-tsang , also called Mucha Ti-po , Sanskrit Moksadeva , or Yuan-tsang Buddhist monk and Chinese pilgrim to India who translated the sacred scriptures of Buddhism from Sanskrit into Chinese and founded in China the Buddhist Consciousness Only school. He traveled north of the Takla Makan Desert, passing through such oasis centers as Turf an, Karashar, Kucha, Tashkent, and Samarkand, then beyond the Iron Gates into Bactria, across the Hindu Kush (mountains) into Kapisa, Gandhara, and Kashmir in northwest India. From there he sailed down the Ganges River to Mathura, then on to the holy land of Buddhism in the eastern reaches of the Ganges, where he arrived in 633 AD. In India, he visited all the sacred sites connected with the life of the Buddha, and he journeyed along the east and west coasts of the subcontinent. The major portion of his time, however, was spent at the Nalanda monastery, the great Buddhist center of knowledge, where he perfected his knowledge of Sanskrit, Buddhist philosophy, and Indian thought. Hsuan-tsang's return trip to China, begun in 643, was greatly facilitated.He returned to Chang-an, the Tang capital, in 645 AD. He spent the remaining of his life translating the Buddhist scriptures, numbering 657 items packed in 520 cases, that he brought back from India. He mentioned in his writings, Purushapura, Pushkalavati, the Kanishka stupa and temple, King Asoka's stupa and other sites, but when he arrived in Gandhara kingdom was already in decline and subjugated to the Kapisa Kingdom. He noted with regret the deteriorated conditions of Buddhist temples, villages and roads.

SUNG YUN

Sung Yun, a Buddhist pilgrim was a native of little Tibet (Tun-Hwang). He was living in the suburb of the city Lo-yang called Wan.L. About 518 AD, Empress of the Northern Wei dynasty sent him in the company of Hwei-sang, a Bhikshu of Shung Lie temple of Lu-youn to the western countries to collect books. They brought back 170 volumes of the great development series. Sung Yun proceeded from Tufran to Khotan and took the same route as followed by Fa-Hien and his companions across the Tsung-Ling Mountains. The Ye-Tha (Ephthalites) was now in possession of the old country of Yue-chi and Gandhara. Sung Yun entered Gandhara in 520 AD. He mentioned Taxila, Shahbaz Ghari and Peshawar (Shah Ji ki Dheri) and retuned to china in the year 521 AD.

Upasaka
Sahri Bahlol
Ca.4th Century AD
PM

Buddha
Gandhara
Schist
Ca. 2nd -3rd Century AD
NMP

FOUR GREAT PERSONAGES

CHAPTER 4

FOUR GREAT PERSONAGES & MONKS, PASS THROUGH GANDHARA

History of Gandhara cannot be summarized, without throwing light on the four great personages who passed through Gandhara and left long term influences on the history and art of region.

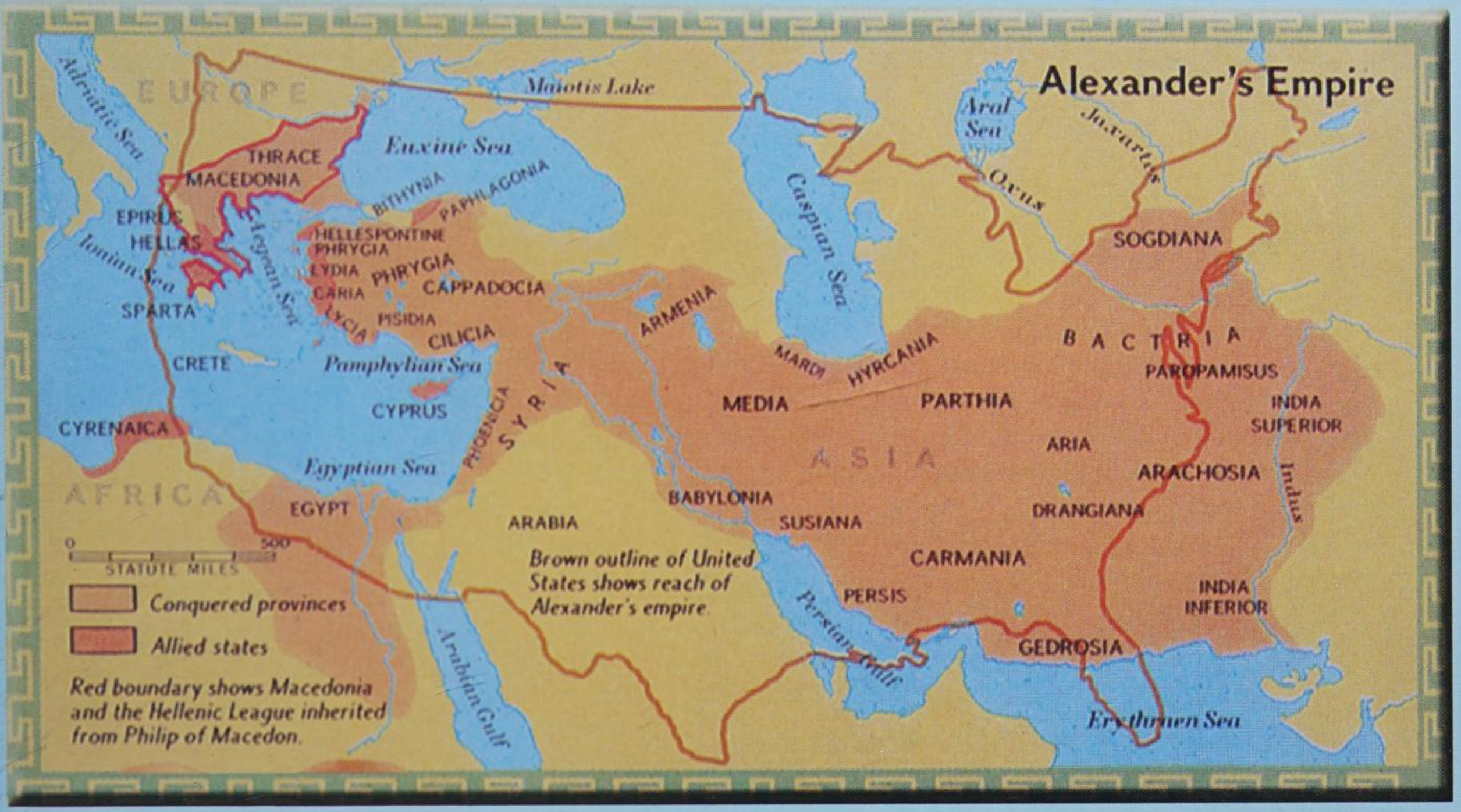
ALEXANDER THE GREAT
(356 BC - June 13, 323 BC)

Alexander the great, also known as Alexander of Macedonia, king of Macedonia (356–323 BC). He overthrew the Persian Empire, carried Macedonian arms to India, and laid the foundations for the Hellenistic world of territorial kingdoms. He bridged the east and west, historically, culturally and artistically. His invasion opened the gateways between Asia and Europe.

Despite the fact, that he could not survive to see the result of this campaign, but for centuries, Greek civilization enjoyed the out come of his determination and struggle. His successors followed the path, adopted by him and established their selves and ruled over sub-continent for centuries .

BC at Pella in Macedonia, the son of Philip II and Olympias (daughter of King Neoptolemus of Epirus). From age 13 to 16 Aristotle, who inspired him with an interest in philosophy, medicine, and scientific investigation, taught him but he was later to advance beyond his teacher's narrow precept that non-Greeks should be treated as slaves. In 336, however, on Philip's assassination (probably plotted by Alexander's mother, Olympias), Alexander, acclaimed by the army, succeeded without opposition.

Alexander the Great (Imaginary)
Marble
Archaeological Museum Istanbul-Turkey



(Courtesy of National Geographic)

Alexander the Great
British Museum

He reached Egypt to conquer in 332 BC and won a decisive victory against Darius in 331 BC. Then he decided to extend his victory up to India so the reason for attack was to punish the Indians for their assistance to Persia in past against the Greeks. In early summer 327BC Alexander left Bactria with a reinforced army under a reorganized command. Plutarch's with the force of 120,000 men and included all kinds of auxiliary services, together with muleteers, camel drivers, medical corps, peddlers, entertainers, women and children; the fighting strength perhaps stood at about 35,000. Recrossing the Hindu Kush, probably by Bamiyan and the Ghorband Valley, Alexander divided his forces. Half the army with the baggage under Hephaestion and Perdiccas, both cavalry commanders, was sent through the Khyber Pass, while he himself led the rest, together with his siege train, through the hills to the north. His advance through Swat and Gandhara was marked by the storming of the almost impregnable pinnacle of Aornos, the modern Pir-Sar, and a few miles west of the Indus and north of the Buner River. In spring 326, crossing the Indus at Hund Alexander entered Taxila, whose ruler, Taxiles, sent his son Ambi to welcome him and furnished elephants and troops in return for aid against his rival Porus, who ruled the lands between the river Jhelum and the river Chenb.

In June Alexander fought his last great battle on the left bank of the river Jhelum. Where he defeated Porus after very furious fight. When Porus brought in his court as prisoner, Then Porus replied bravely and diplomatically and Alexander impressed and restored him on throne. He founded two cities there, Alexandria Nicaea (to celebrate his victory) and Bucephala (named after his horse Bucephalus, which died there) and Porus became his ally. He was anxious to advance on farther, but his army mutinied, refusing to go farther in the tropical rain. Army was now afraid by the resistance of Porus and doubted about on ward advance.

Toilet tray
Sirkap-Taxila
Schist
Ca.1st Century BC
NMP

Bacchanalian Scene
Gandhara
Schist
Ca.1st - 3rd Century AD
LM

Female figure with spear
But Kara- Swat
Schist
Ca.3rd - 4th Century AD
AMS

They were weary in body and spirit, and Coenus, one of Alexander's four chief marshals, acted as their spokesman. On finding the army adamant, Alexander agreed to return. On the Hyphasis (Jhelum river) he erected 12 altars to the 12 Olympian gods, and he built a fleet of 800 to 1,000 ships. Leaving Porus, he then proceeded down the river and into the Indus, with half his forces on shipboard and half marching in three columns down the two banks. Nearchus commanded the fleet, and Alexander's own captain was Onesicritus. The march was attended with much fighting and heavy, pitiless slaughter; at the storming of one town of the Malli near the Hydraotes (Ravi) River, Alexander received a severe wound, which left him weakened. On reaching Patala, located at the head of the Indus delta, he built a harbour and dock sand explored both arms of the Indus, which probably then ran into the Rann of Kutch. He planned to lead part of his forces back by land, while the rest in perhaps 100 to 150 ships under the command of Nearchus, a Cretan with naval experience, made a voyage of exploration along the Persian Gulf. Local opposition led Nearchus to set sail in September (325BC), and he was held up for three weeks until he could pick up the northeast monsoon in late October. In September Alexander too set out along the coast through Gedrosia (modern Balochistan), but he was soon compelled by mountainous country to turn inland, thus failing in his project to establish food depots for the fleet. Craterus, a high-ranking officer, already had been sent off with the baggage and siege train, the elephants, and the sick and wounded, together with three battalions of the phalanx, by way of the Mulla Pass, Quetta, and Kandahar into the Helmand Valley; from there he was to march through Drangiana to rejoin the main army on the Amanis (modern Minab) River in Carmania.

Alexander's march through Gedrosia proved disastrous; waterless desert and shortage of food and fuel caused great suffering, and many, especially women and children, perished in a sudden monsoon flood while encamped in a wadi. At length, at the Amanis, Nearchus and the fleet, which also had suffered losses, rejoined him. He lost all in hands and spirit. He desperately died at Babylon in 323 BC. His body covered with gold leaf and placed in a tomb at Alexandria in Egypt.

CHANDRA GUPTA MAURYA

(reigned c. 321- 297 BC)

Chandra Gupta Maurya was founder of the Maurya dynasty and the first emperor to unify most of India under one administration. Credited with saving the country from mal administration and freeing it from foreign supremacy.

Chandra Gupta was born into a family left destitute by the death of his father, chief of the refugee Mauryans, in a border fight. . A Brahman politician, Chanakya (Kautilya) purchased him and taken to Taxila, where he received an education in military tactics and the aesthetic arts. Tradition states that while he slept, following a meeting with Alexander the Great, a lion began licking his body, gently waking him and prompting in him hopes of royal dignity. With Chanakya advising, he collected mercenary soldiers, secured public support, and ended the autocracy of the Nanda dynasty in a bloody battle against forces led by their commander in chief, Bhaddasala. Ascending the throne of the Magadha kingdom, in modern Bihar, in about 325 BC, Chandra Gupta destroyed the sources of Nanda power and eliminated opponents through well-planned administrative schemes that included an effective secret service. When Alexander died in 323 BC, his last two representatives in India returned home, leaving Chandra Gupta to win the Punjab c. 322 BC. He annexed Taxila Valley with his Mauryan Empire. The following year, as emperor of Magadha and ruler of the Punjab, he began the Maurya dynasty. Expanding his empire to the borders of Persia, he c. 305 BC defeated an invasion by Seleucus-I Nicator, a Greek contender for control of Alexander's Asian empire. They established matrimonial relations and Chandra Gupta's son Bindusara? Got marriage with the niece of Seleucus Nicator. Chandra Gupta then extended his empire beyond the barriers of the Vindhya range to the south. Ranging from the Himalaya Mountains and the Kabul Valley (in modern Afghanistan) to the southern tip of India, Chandra Gupta's Indian Empire was one of history's most extensive. Its continuation for at least two generations is attributable in part to his establishment of an excellent administration patterned after that of the Persian Achaemenid dynasty (559-330 BC).

Chandra Gupta was influenced to accept Jainism by the sage Bhadrabahu, who predicted the onset of a 12-year drought. When the drought came, Chandra Gupta made efforts to counter it, but dejected by the tragic conditions prevailing, left to spend his last days in the service of Bhadrabahu at Uravana Sraeana Belgola, a famous religious site in southwest India,where Chandra Gupta fasted to death.

Hariti
Sahri Bahlol
Schist
Ca.5th Century AD
PM

Love scene
But Kara- Swat
Schist
Ca.3rd -4th Century AD
AMS

ASOKA THE GREAT

Asoka the Great was the last main emperor in the Mauryan dynasty of India. His energetic patronage of Buddhism during his reign (c. 265-238 BC, also given as c. 273-232 BC) furthered the expansion of that religion throughout India. Following his successful but bloody conquest of the Kalinga country on the east coast, Asoka renounced armed conquest and adopted a policy that he called "conquest by dharma (principles of right life)." According to his own accounts, Asoka conquered the Kalinga country (modern Orissa state) in the eighth year of his reign. The sufferings that the war inflicted on the defeated people moved him to such remorse that he renounced armed conquests. It was at this time that he came in touch with Buddhism and adopted it. Under its influence and prompted by his own dynamic temperament, he resolved to live according to, and preach, the dharma and to serve his subjects and all humanity. Asoka was nominted as Voicery at Taxila by his father Bindusara in 4th Century BC. Asoka when converted to buddhism 262 BC.

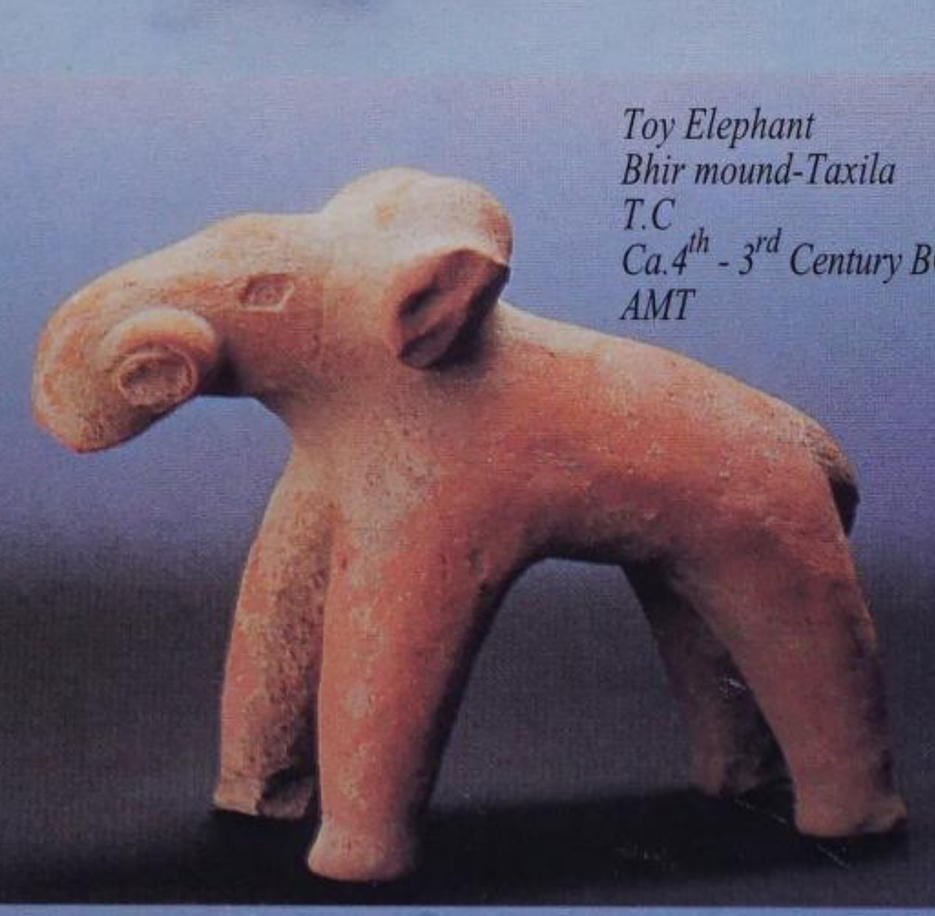
Most enduring were Asoka's services to Buddhism. He established a number of stupas and monasteries and erected pillars on which he ordered inscribed his understanding of religious doctrines.He reopned all the stupas containg the relics of lord Buddha and distributed among all the main cities in his empire to bury in stupas. He also erected rock edicts at different parts of his empire. Besides, India, in Pakistan, at Mansehra, shabaz Ghari Asoka's Rock edicts discovered inscribed with Kharoshthi. He took strong measures to suppress schisms within the order (the Buddhist religious community) and prescribed a course of scriptural studies for believers. Tradition recorded in the Ceylonese chronicle Mahavamsa says that, when the church decided to send preaching missions overseas, Asoka helped them enthusiastically and sent his own son and daughter as missionaries to Ceylon. It is as a result of Asoka's patronage that Buddhism, which until then was a small sect confined only to particular localities, spread throughout India and subsequently beyond the frontiers of the country.

60

Horse bit (snaffle bit)
Sirkap-Taxila
Iron & Horn
Ca.1st Century AD
AMT

Toy wheeled chariot
Sirkap-Taxila
Copper
Ca.1st - 2nd Century AD
AMT

Toy Elephant
Bhir mound-Taxila
T.C
Ca.4th - 3rd Century BC
AMT



Toy wheeled horse
Bhir mound-Taxila
T.C
Ca.4th - 3rd Century BC
AMT

KANISHKA

Kanishka , Chinese Chia-ni-se-chia the greatest king of the Kushan era that ruled over the northern part of the Indian subcontinent(Pakistan), Afghanistan, and possibly regions north of Kashmir in Central Asia. He is, however, chiefly remembered as a great benefactor of Buddhism.

Most of information about Kanishka derives from Chinese sources, particularly Buddhist writings. He ascended the throne in 78 AD. His reign is believed to have lasted 23 years. Through inheritance and conquest, Kanishka's kingdom covered an area extending from Bukhara (Uzbekistan) in the west to Pattna in the Ganges Valley in the east, and from the Pamirs (Tajikistan) in the north to central India in the south. His capital probably was Purusapura (Peshawar, Pakistan). He may have crossed the Pamirs and subjugated the kings of the city-states of Khotan, Kashgar, and Yarkand (now in Chinese Turkistan), who had previously been tributaries of the Han emperors of China. Contact between Kanishka and the Chinese in Central Asia led way for the transmission of Indian ideas, particularly Buddhism, to China. Buddhism first appeared in China in the 2nd century AD.

As a patron of Buddhism, Kanishka summoned the fourth great Buddhist council in Kashmir that marked the beginnings of Mahayana Buddhism. At the council, according to Chinese sources, authorized commentaries on the Buddhist canon were prepared and engraved on copper plates. These texts have survived only in Chinese translations and adaptations. Kanishka was a charitable king and his coins show that he honoured the Zoroastrian, Greek, and Brahmanic deities as well as the Buddha. During his reign contacts with the Roman Empire led to a significant increase in trade and the exchange of ideas; perhaps the most remarkable example of the fusion of eastern and western influences in his reign was the Gandhara School of art, in which Greco-Roman classical lines are seen in images of the Buddha.

SHIN FA-HIEN 399-414 AD

Shin Fa-Hien, a Chinese pilgrim whose original name was Sehi, whose pilgrimage to India in 402 AD initiated Sino-Indian relations and whose writings give valuable information about early Buddhism. Sehi, who later adopted the spiritual name Fa-hsien "Splendour of Religious Law", was born at Shansi during the 4th century AD. Living at the time of the Eastern Chin dynasty, when Buddhism enjoyed an imperial favour seldom equaled in Chinese history. The historical significance of Fa-hsien is twofold. On the one hand, a famous record of his journeys - Fo Kuo Chi "Record of Buddhist Kingdoms" contains valuable information not found elsewhere concerning the history of Indian Buddhism during the early centuries AD. After studying for 10 years in India, he brought back to China a great number of copies of Buddhist texts and translated them from Sanskrit into Chinese.

In northwestern India, Fa-hsien visited the most important seats of Buddhist learning: Uddiyana, Gandhara, Peshawar, and Taxila. Above all, however, he was attracted by eastern India, where Buddha had spent his life and had taught his doctrines. He stayed at Pataliputra, Ceylon and Java. Then he decided to go back to China., he set sail for China. In all, Fa-hsien stayed more than 200 days at sea. After returning to his homeland, Fa-hsien resumed his scholarly tasks and translated into Chinese the Buddhist texts he had taken so much trouble to bring back.

BUDDHIST MONKS, PILGRIM AND MISSIONARIES IN GANDHARA

In the first 1000 years after the Christ, monks, pilgrims and missionaries traveled in the vast network of central Asian tracks that became latter known as Silk routes. These monks and pilgrims and missionaries also visited Gandhara region and wrote and collected wonderful records, which contains amongst other valuable works, the records of the travels of various Chinese Buddhists, who visited Gandhara during the early centuries of our era.

CHUDDA

In 870 AD, Chudda, a Kashmiri monk who lived in the monastery next to the cliffs twelve miles out side the town (Dunhuang), was practicing medicine for fifteen years at the town of Dunhuang. He also visited Taxila and Gandhara valley.

MARANATHA

Maranatha, a Buddhist monk was born in Gandhara, probably at Chotta Lahore, District Swabi (NWFP). He introduced Buddhism in Korean Peninsula in about 3rd century AD.

Architectural Fragment
Gandhara
Schist
Ca.2nd -4th Century AD
NMP

Architectural Fragment
Gandhara
Schist
Ca.2nd -4th Century AD
NMP

CONCLUSION

Gandhara art is an amalgamation of eastern and western cultures as well as art. Iranian, Greek and Central Asian invasions made way for their influences on the native mind and art. To make the best, Native artist choose all the plus points of beauty from others and united in shape of Gandharan Buddha. Greek artist believes in beauty and materialistic representation of his belief and thoughts, but Indian mind was thinking about reality and not beyond spiritual satisfaction. When these two ideas collaborated, the Indian image was materialized in shape of Lord Buddha, first time in Gandhara about 1st century AD. Costume of Buddha and Bodhisattva's Dhoti (Skirt like dress) shows a typical local style. The armlets, amulets and jewelry of Bodhisattva also signifying, the traditional and indigenous style of local Princes. But the facial features and expressions indicate typical Hellenistic domination.

Hariti
Sahri Bahlol
Schist
Ca.5th Century AD
PM

BUDDHA & BUDDHISM

CHAPTER 5

Buddha
Muhammad Nari- Gandhara
Schist
Ca.3rd/4th Century AD
LM

Bodhisattva
Sahri Bahlol
Schist
2nd -3rd Century AD
NMP

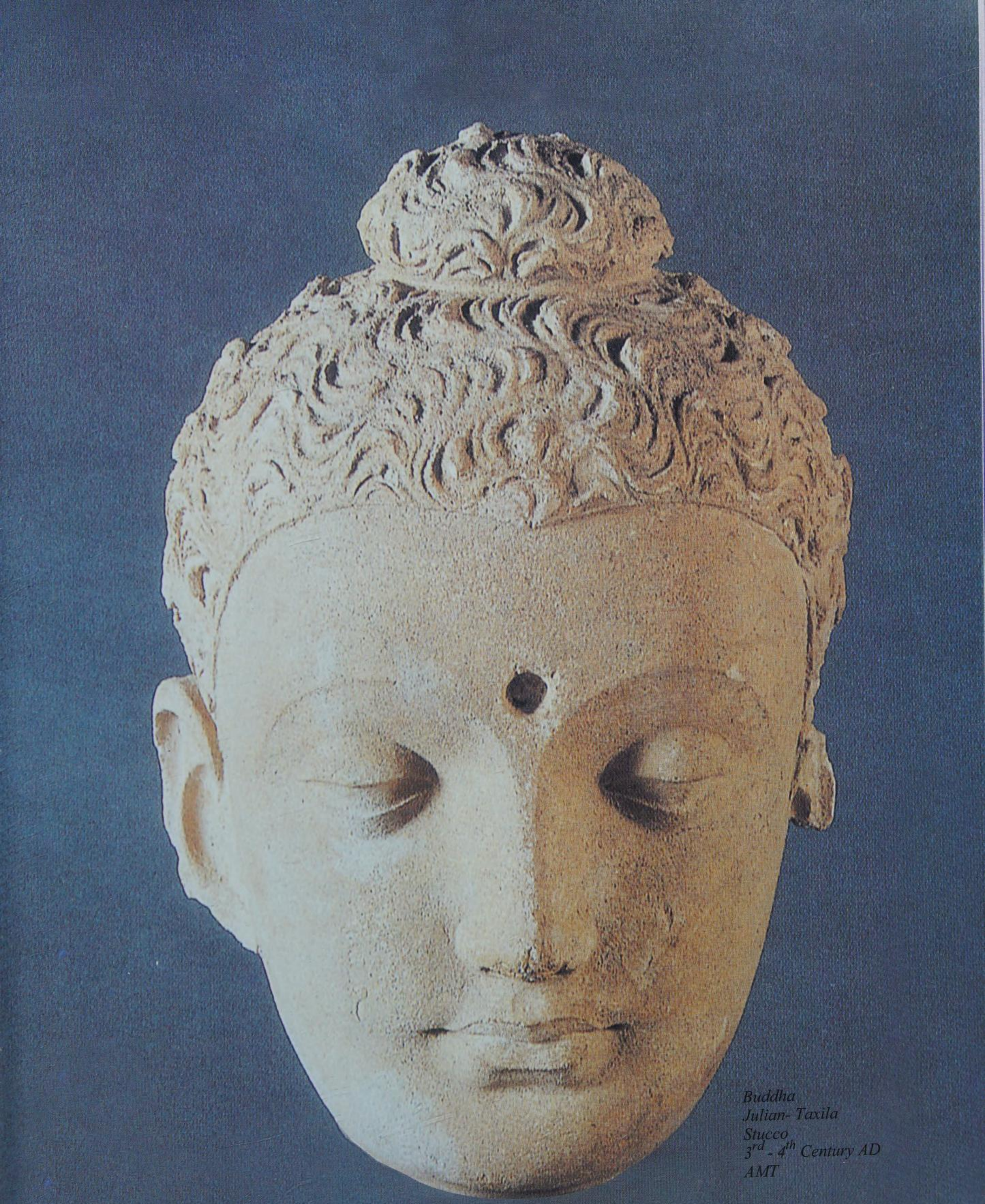
BUDDHA (GOUTAMA SIDDHARTHA)

(c. 6th – 4th century BC)
Born in 563 BC. Kapilavastu Sakya republic, Kosala kingdom Nepal and India
Died in 483 BC, Kusinara, Malla republic, Magadha kingdom

ACTUAL name (Sanskrit) Goutama, or (Pali) Goutama, also called Siddhartha founder of Buddhism, the predominant religious and philosophical system of India, Nepal, Sri Lanka, Bhutan, Maldiv, China, Korea and Japan, in Asia. ***The term Buddha***, literally meaning, "awakened one" or "enlightened one" is not a proper name but rather a title. "The Buddha" or "a Buddha" because of a belief that there will be innumerable Buddh as in the future as there have been in the past. When the term the Buddha is used, it is generally assumed that it refers to Goutama the Buddha.

According to Buddhist traditions, the Buddha lived many lives before his final birth as Goutama; these previous lives are described in stories called Jatakas that play an important role in promotion and preaching of Buddhist art and education. Most Buddhists also believe that the Buddha's life was continued in his teachings and his relics. The following account, however, throwing light on the Buddha's "historical" life from his birth as Goutama Siddhartha to his death some 80 years later as the Buddha. His biography, provide a record-sometimes symbolic, sometimes legendary, but also graphic-of the life of the revered Teacher. The Buddha has been given many other names, the most common of which are Arahat and Tathagata "He Who Has Thus Attained". The Theravada in scriptures, in the later stages, express a belief in previous Buddha before Goutama (six in one list, more in others) and also in a future Buddha, Maitreya (Sanskrit: Maitreya), who presently dwells in the Tusita Heaven and who will come into the world when the proper time arrives.

Buddha
Gandhara
Schist
Ca. 2nd - 4th Century AD
NMP



Buddha
Julian- Taxila
Stucco
3rd - 4th Century AD
AMT

Buddha
Gandhara
Schist
Ca. 2nd - 3rd Century AD
NMP

Many miraculous powers were attributed to the Buddha, and he performed a number of miracles during his ministry. At the same time, however, he did not consider magical powers to be of primary importance. He appreciated both natural and physical beauty. According to the Buddhist tradition, the Buddha was a very handsome man. Cankeya, a highly respected Brahman leader, is reported to have said that,

"The recluse Goutama is lovely, good to look upon; charming possessed of the greatest beauty of complexion, of a sublime colour, a perfect stature, noble of presence."

Buddhists came to envision (and later represent) him as one endowed with the 32 bodily characteristics of a Mahapurusa "The Great Person".

Buddhism came into being in northeastern India during the period from the early 4th century BC, a period of great social change and intense religious activity.

The state of the Buddha, the perfectly Enlightened One, is nirvana (Pali: nib ban)-an attainment from which one does not return. It is beyond death, not caused, not born, not produced; it is beyond all becoming and devoid of all that makes up a human person. There are two kinds of nirvana. The Buddha while still alive achieves one, but he remains alive only until the last and most tenuous remains of karma have been expended. When these disappear, the Buddha dies and then enters the nirvana that is not burdened by any karmic residue at all. There is disagreement among scholars about the dates of the Buddha's birth and death. He died at Kasinghara in 483 BC.

Buddha
Mohra Muradu-Taxila
Stucco
Ca. 2nd - 4th Century AD
NMP

BODHISATTVA

(Sanskrit), Pail Bodhisattva "one whose essence is bodhi enlightenment" in Buddhism, the historical Buddha, Goutama, prior to his Enlightenment; also, other individuals who are destined to become Buddhas in this or in another life.

In Mahayana Buddhism the decision of The bodhisattva to postpone his own final entrance into Nirvana in order to alleviate the suffering of others is given special valuation. The ideal of the bodhisattva supplants the earlier, Theravada goal of the Arahat, or disciple, who perfects himself by following the Buddha's teachings, and of the pratyeka Buddha, or self-enlightened Buddha, both of whom are criticized by Mahayana as concerned solely with their own personal salvation. The Bodhisattva concept elevates the virtue of compassion (karuna) to equality with wisdom (prajna). The Bodhisattva exercises his compassion by transferring his own merit to his devotees.

Once the Bodhisattva declares his intention, he enters the first of 10 spiritual stages (bhumi) and henceforward is reborn only in the world of men or of gods. The aspirant Bodhisattva must be a male but (according to Japanese schools) may live the life of a householder and need not be a monk.

The number of Buddhas in the world is theoretically countless, so also the number of possible Bodhisattva is infinite. The title has been frequently applied to great scholars and teachers and, in south east Asia, was a conventional title honouring Buddhist kings.

The celestial Bodhisattvas, who are considered to be manifestations of the eternal Buddhas, are, however, the great saviour figures who-particularly in East Asia-often eclipse the historical Buddha in the personal devotion they inspire. Foremost among the celestial Bodhisattvas, is the compassionate and merciful Avalokitesvara, who is associated with the eternal Buddha, Amitabha. In China the most widely worshiped Bodhisattvas are Manjusri (representing wisdom), Ksitigarbha (the saviour of the dead), Samantabhadra (representing happiness), and Avalokitesvara (known in China as Kuan-yin). In Tibet, Avalokitesvara, Manjusri, and Vajrapani (who holds the thunderbolt) form a popular trinity. Maitreya, represented both as a future Buddha and as a Bodhisattva, is the only Bodhisattva honoured by Theravadas (followers of the Way of the Elders and continuers of the early Hinayana teaching) as well as by Mahayanists.

Bodhisattva
Dharmarajika-Taxila
Stucco
Ca. 2nd - 4th Century AD
AMT

BUDDHA'S MESSAGE

The teaching attributed to the Buddha was transmitted orally by his disciples, prefaced by the phrase "evam me sutam" (thus have I heard), therefore, it is difficult to say whether his discourses were related as they were spoken. They usually allude, however, to the place, time, and community where he preached; and there is concordance between various versions. An attempt was made by Buddhist councils in the first centuries after the Buddha's death to establish his true and original teachings.

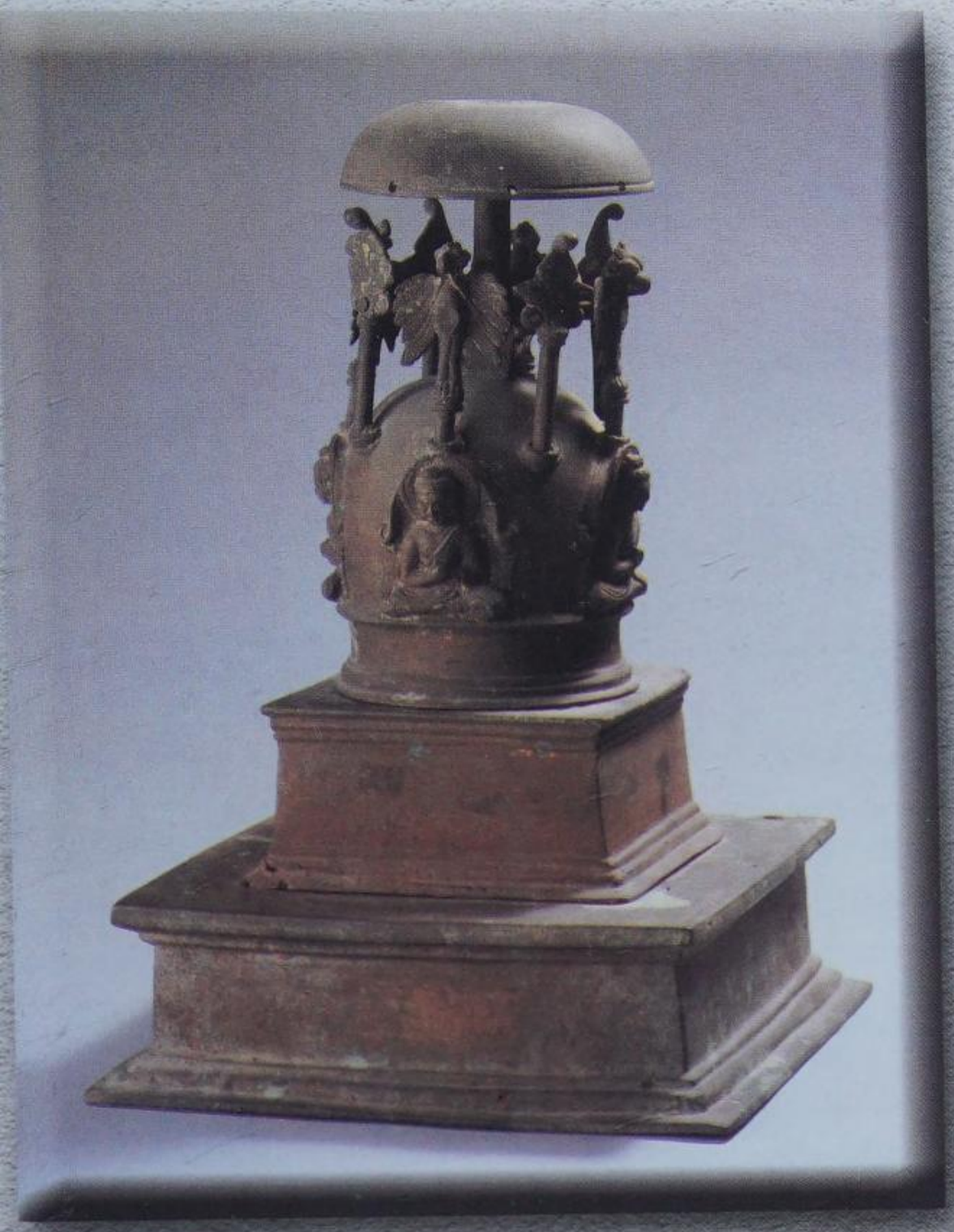
The Buddha refused to recognize the religious significance of the caste system that was a long-established and respected institution in India and recognized the religious potential of men and women of all social ranks. He also recognized the connection between economic welfare and moral development. He opposed the trying to suppress crime through punishment. Poverty, according to the Buddha, was a cause of immorality and crime; therefore, the economic condition of people should be improved. Buddha preached in Prakrit, a language that ordinary people could understand and not in Sanskrit, which had become the language of the Brahmans.

THE EIGHT FOLD PATH

Given the awareness of law, the question arises as to how one may escape the continually renewed cycle of birth, suffering, and death. Here ethical conduct enters in. It is not enough to know that misery pervades all existence and to know the way in which life evolves; there must also be a purification that leads to the overcoming of this process. Following the Noble Eight fold Path constituted by right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, and right meditational attainment effects such a liberating purification. The term right (true or correct) is used to distinguish sharply between the precepts of the Buddha and other teachings.

Bodhisattva
Peshawar-Gandhara
Schist
2nd - 3rd Century AD
NMP

Relief with the Buddha's life story
Takht-i-Bahi
Ca.2nd - 3rd Century AD
PM



Stupa shaped casket
Peshawar, Gai collection
4th - 5th Century AD
NMP

NIRVANA

Nirvana is release from the bonds that form Enlightenment, or the experience of Nirvana. Deliverance from rebirth does not imply immediate physical death; the death of an Arahat (a perfected person) or a Buddha is usually called the parinirvana, or complete Nirvana. In the Mahayana Buddhist tradition, the Bodhisattva postpones the realization of Nirvana. The aim of religious practice is to be free of the delusion of ego, thus freeing oneself from the restraints of this ordinary world. One, who is successful in doing so, is said to have overcome the round of rebirths and to have achieved enlightenment. This is the final goal-not a paradise or a heavenly world. Goutama, however, supported only by the 10 paramitas "Great Virtues" that he had perfected. During innumerable past lives as a bodhisattva "Buddha-to-be" in order to attain Enlightenment. In order to attain Buddha hood, all bodhisattvas, who aspire to become Buddhas have to perfect, during innumerable lives, these 10 parameters are Charity, Morality, Renunciation, Wisdom, Effort, Patience, Truth, Determination, Universal love and Equanimity

STUPA

Stupa a Buddhist commemorative monument usually housing sacred relics associated with the Buddha or other saintly persons; it is an architectural symbol of the Buddha's death. The hemispherical form of the Stupa appears to have derived from pre-Buddhist burial mounds in India. The monument consists of a circular base supporting a massive solid dome the "egg" or "womb" from which projects an umbrella (chatra). The whole of the Great Stupa is often encircled by a railing and four gateways, which are richly decorated with relief sculpture depicting Jatakas tales, events in the life of the Buddha, and popular mythological figures.

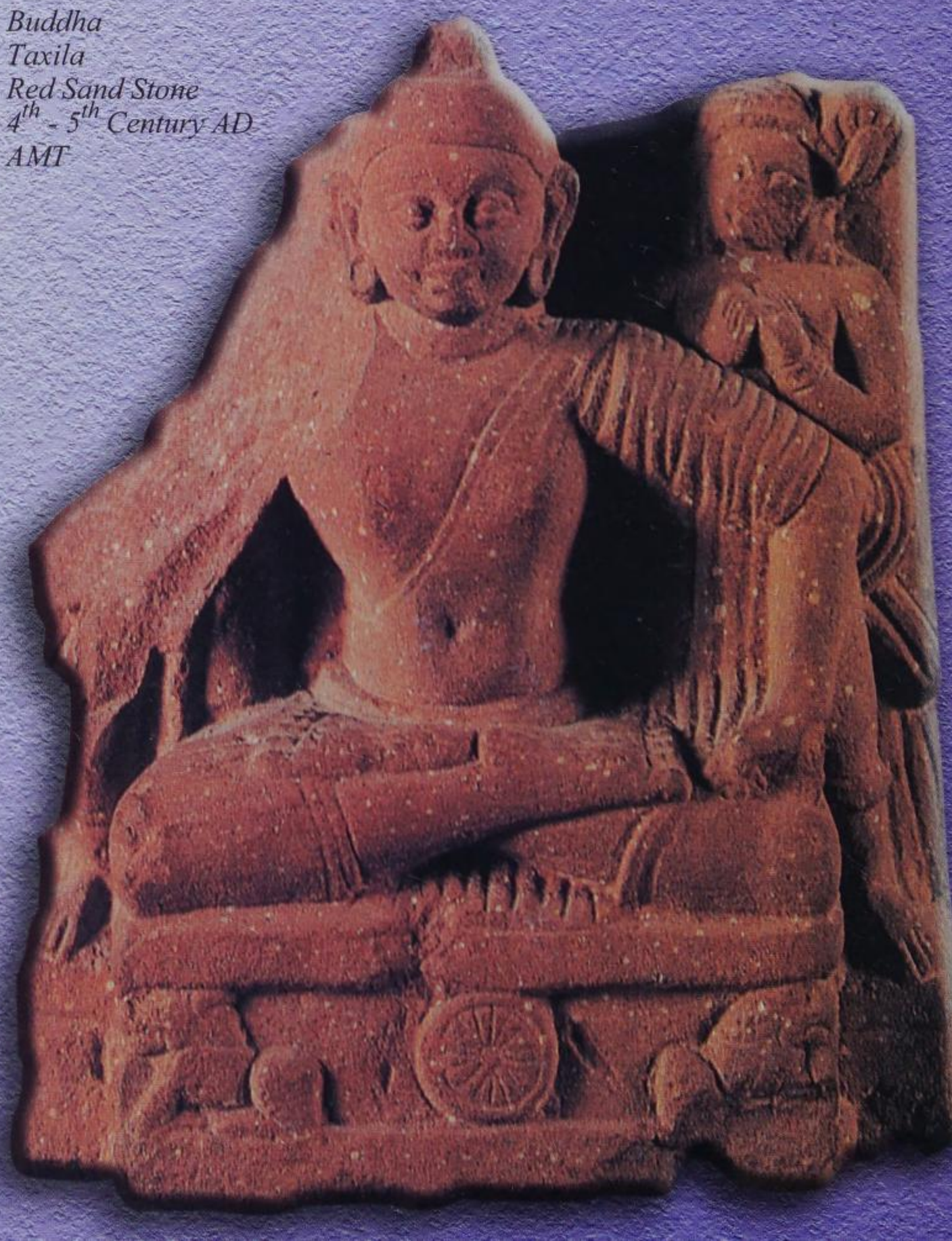
The Indian conception of the Stupa spread throughout the Buddhist world and evolved into such different-looking monuments as the bell-shaped dagaba "heart of garbha" of Ceylon (Sri Lanka), the terraced temple of Borobudur in Java, the Lamaist variations in Tibet, and the multistoried pagodas of China, Korea, and Japan. Worship of a Stupa consists in walking around the monument in the direction taken by the path of the sun (pradaksina). Even when a building shelters the stupa, it is always a freestanding monument.

EARLY COUNCILS OF BUDDHIST

After the death of lord Buddha, the first council, held at Rajagrha (modern Rajgir, Bihar state, India), is said to have taken place during the first rainy season following the Buddha's death. Compilations were made of the Buddha's rules of Vinaya (monastic discipline), under the direction of the elder Upali, and of the sutras (instructive aphorisms), under the direction of the disciple Ananda. The entire assembly of 500 monks then recited the approved texts. .

The second council was held at Vaiuali (Bihar state) a little more than a century after the Buddha's death. Virtually all scholars agree that this council was a historical event. It was called to settle a dispute regarding the relaxed rules of discipline followed by the monks of Vaiuali. According to the Sri Lankan Theravada (Way of the Elders) tradition, the assembled council of monks was split between those who supported the relaxed practices of the Vaiuali monks and those who were opposed to them. A majority of the council voted against the Vaiuali rules, whereupon the defeated minority of monks withdrew and formed the Mahasanghika School. The list of 10 disputed practices differs in various accounts of the council but apparently dealt with such questions as the storing of salt, eating or begging after the prescribed hours, taking as precedent for one's actions the practices of one's tutor, and accepting gold and silver as alms.

The third council, held during the reign of the emperor Asoka at his capital, Pataliputra (modern Pattna), about 247 BC, may have been confined to an assembly of the Theravadas. By then the faithful had divided into schools and sub-schools holding different interpretations of monastic discipline; it thus became difficult for monks of separate schools who presided together to hold the fortnightly upo satha ceremony, which required prior confession by monks of any breach of discipline. This difficulty may have prompted the convening of the third council. Those monks who failed to declare themselves Vibhajyavadins (adherents of the "doctrine of analysis, presumably Theravadins) were turned out of the assembly. The fifth book of the Abhidhamma Pitaka (Basket of Scholasticism, a part of the Theravada canon) contains an examination and refutation of the views held by the third council to be heretical.



Buddha
Taxila
Red Sand Stone
4th - 5th Century AD
AMT

The chronicles of the Sarvastivada "All Is Real" school do not mention the Council of Asoka. The council that they speak of as the third-and about which the Theravadas, in turn, are silent- was held during the reign of Kanishka at Jalandhara (or, according to other sources, in Kashmir). It may have been held in about 100 AD . The renowned scholar Vasumitra was named president of the council; and, according to one tradition, commentaries on the scriptures were composed under his direction and copies were enclosed in stupas (reliquaries).

Donor with reliquary
Pnar- Swat
Soapstone
1st - 2nd Century AD
AMS

Buddha
Gandhara
Schist
2nd - 3rd Century AD
Is.M

PORTRAYAL OF BUDDHA....

CHAPTER 6

Buddha
Takht i Bahi
Schist
Ca. 2nd - 3rd Century AD
PM

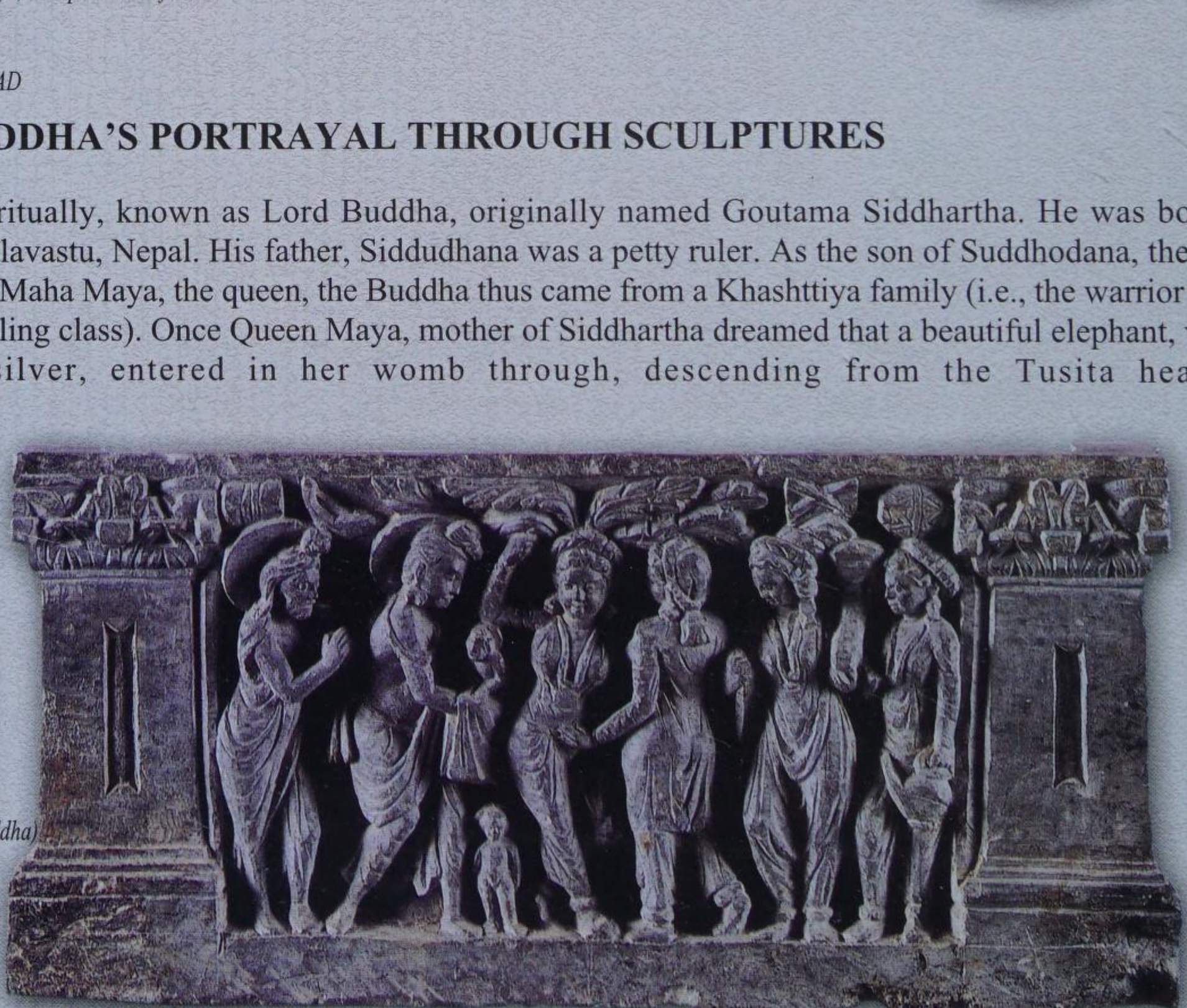
Decent from Trayastrimsa Heaven
But Kara-I, Swat
Schist
Ca.1st Century AD
AMS

Bodhisattva Maitrya
Gandhara
Schist
2nd - 4th Century AD
BM

Dream of Queen Maya, Interpretation of Dream
Saidu Stupa, Swat
Phyllite
Ca.1st- 2nd Century AD
AMS

BUDDHA'S PORTRAYAL THROUGH SCULPTURES

Spiritually, known as Lord Buddha, originally named Goutama Siddhartha. He was born at Kapilavastu, Nepal. His father, Siddudhana was a petty ruler. As the son of Suddhodana, the king and, Maha Maya, the queen, the Buddha thus came from a Khashttiya family (i.e., the warrior caste or ruling class). Once Queen Maya, mother of Siddhartha dreamed that a beautiful elephant, white as silver, entered in her womb through, descending from the Tusita heaven.



Birth of Siddhartha (Buddha)
Nimogram, Swat
Phyllite
Ca.2nd - 3rd Century AD
AMS

Birth of Siddhartha (Buddha) and seven steps
Gandhara
Schist
2nd - 3rd Century AD
NMP

Next day king Siddudhana called his courtiers and asked about dream. Asita predicted about her dream that she will give birth to a child. King was happy that his wife, who was about 45 years old, will, gave him a royal successor. Ten lunar months after the conception, the queen and her retinue left Kapilavastu, the capital of the Sakya kingdom, on a visit to her parents in Devadaha. She passed through Lumbini, a park that was owned jointly by the people of both cities. There, she gave birth to the Buddha in a curtained enclosure in the park (now called Rummindei, lies within the territory of Nepal) on the full-moon day of the month of Vesakha (May).

Legend tells, after the birth Goutama took seven steps in East, West, North and South, symbolizing, declaration of his arrival and possession of earth.

Birth and Bath of Siddhartha
Gandhara
Schist
Ca.2nd - 3rd Century AD
AMT

The same day Buddha born, his groom Chanadaka and his horse Kanthka also born. On the fifth day after birth, for the name-giving ceremony, 108 Brahmans were invited, among whom eight were specialists in interpreting bodily marks. Of these eight specialists, seven predicted two possibilities: if the child remained at home, he would become a universal monarch; if he left home, he would become a Buddha. But Kondanna, the youngest of the eight, predicted that he would definitely become a Buddha. Later, this same Kondanna became one of the Buddha's companions and was one of his first five disciples. The child was given the name Siddhartha "one whose aim is accomplished".

On the seventh day after his birth, his mother died, and Queen Maya's sister Mahaprajapati Gotami, Suddhodana's second consort, brought up the child. The young prince was brought up in great luxury, and his father, always worried that his son might leave home to become a wandering ascetic as the Brahmans had predicted, took every care to influence him in favour of worldly life.

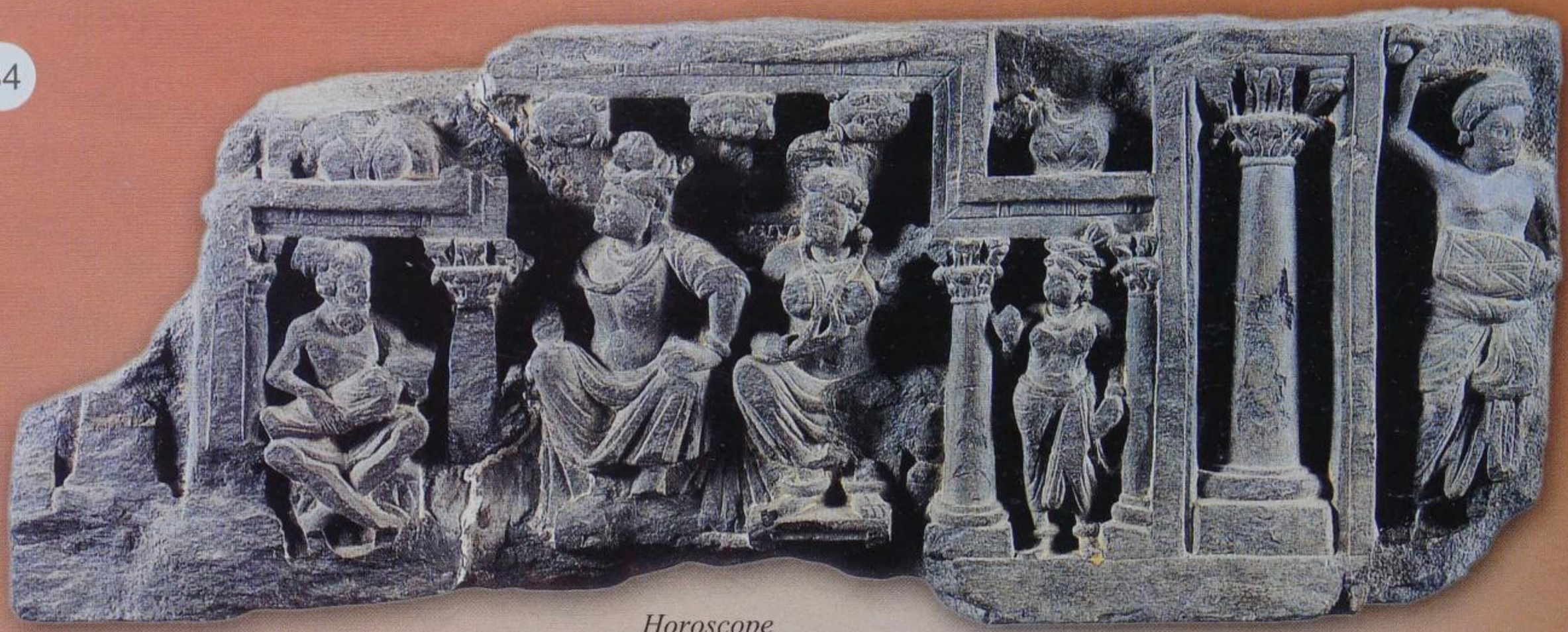
First Bath of Siddharth SaiduStupa,Swat
Phyllite
Ca.2nd - 3rd Century AD
AMG

Return of Siddhartha (Buddha) after birth to Kapilavastu?
Gandhara
Schist
Ca.2nd - 4th Century AD
NMP

At the age of 16, Siddhartha married a princess named Yasodhara,daughter of Suprabuddha . Although Suddhodana tried his utmost to make Siddhartha content by providing him with luxury and comfort, the young prince's thoughts were generally elsewhere, occupied with other concerns.

One day, the Siddhartha was taken to the state plough festival, in which the king, with his ministers and the ordinary farmers, took part, according to the custom of the Sakyas. The boy was left with his nurses in a tent under a jambu tree. The nurses, attracted by the celebrations, left the prince alone in the tent and went out to enjoy themselves. When they returned, they found the boy seated cross-legged, captivated in a trance (Pali: Dyhana; Sanskrit: dhyana. The king was immediately informed and saw his son in the attitude of a yogi (a practitioner of psychological, physiological meditation techniques).

Siddhartha (Buddha) return to Kapilavastu?
Gandhara
Schist
Ca.2nd - 4th Century AD
NMP



Horoscope
Sahri Bahlol
Schist
Ca.2nd - 4th Century AD
NMP

Traditions tell us that immediately upon hearing of the birth of the Buddha, the sage Asita also called Kala Devala, who was King Suddhodana's teacher and religious adviser, went to see the child. From the auspicious signs on the child's body, Asita recognized that this child would one day become a Buddha, and he was overjoyed and smiled. Because he was very old, however, he grew sad and wept, knowing that he would not remain alive to see the child's subsequent Enlightenment. Suddhodana, because of this strange display of alternate emotions, was concerned about possible dangers to the child, but Asita explained why he had first smiled and then wept and reassured the king about the child's future. Both the sage and the king then worshiped the Child.

Prince Siddhartha enjoyed his life and took part in all fields of life. He went school and got training in archery and wrestling. He took part in a tournament and won. There were three palaces for him according to seasons and world luxuries to enjoy. There he never suffered any pain or faced reality.

Archery Contest
Gandhara
Schist
Ca.2nd - 4th Century AD
NMP

Bodhisattva
Sahri Bahlol
Schist
2nd - 3rd Century A
PM

ace life and Renunciation
mrud- Peshawar
hist
a.2nd - 4th Century AD
MP

The turning point in the life of prince Siddhartha, came when he was 29 years old. One day, while out driving with his charioteer, he saw "an aged man as bent as a roof gable, decrepit, leaning on a staff, tottering as he walked, afflicted and long past his prime." The charioteer, questioned by the prince as to what had happened to the man, explained that he was old and that all men were subject to old age. The prince, greatly anxious by this sight, went back to the palace and became absorbed in thought. Another day, again driving with his charioteer, he saw "a sick man, suffering and very ill, fallen and weltering in his own excreta." Because Siddhartha was perturbed, the charioteer explained, as before, that this was a sick man and that all men are subject to sickness. On a third occasion the prince saw a dead body and again the charioteer provided the explanation.

Finally, Siddhartha saw "a shaven-headed man, a wanderer who has gone forth, wearing the yellow robe." Impressed with the man's peaceful demeanuor, the prince decided to leave home and go out into the world to discover the reason for such a display of calmness in the midst of misery. On his way back to the palace after seeing the yellow-robed ascetic, Siddhartha received the news of the birth of his son, whom he named Rahula, meaning, "Fetter" or "Bond." Upon receiving this news, the prince decided to make what is known as the Great Renunciation to give up the princely life and become a wandering ascetic. Waking up in the middle of the night, he ordered Chanadaka, his charioteer and companion, to saddle his favorite horse, Kanthka, and went to the bedchamber to have a last look at his sleeping wife and his son. He did not enter the chamber for fear of awakening his wife, which would be a sure hindrance to his plan. He thought he would one day come to see them again. That night Siddhartha left the city of Kapilavastu, accompanied by Chanadaka. By dawn he had crossed the Anom River. He then gave his ornaments to Chanadaka, assumed the guise of an ascetic, and sent Chanadaka and Kanthka back to his father.

As an ascetic, Goutama went south, where centers of learning and spiritual discipline flourished, and arrived at Rajagaha (modern Rajgarya, the capital of the Magadha kingdom) . Bimbisara, the king of Magadha, was impressed by the handsome appearance and the serene personality of this strange ascetic and visited him when he was seated at the foot of a hill. The king, after he discovered that the ascetic was a former prince, offered him every comfort and suggested that he should stay with him to share his kingdom. Goutama, however, rejected the king's offer, saying that he had no need of those things that he had renounced and that he was in search of truth. Bimbisara then requested that, when Goutama obtained the Enlightenment, he return to visit Rajagaha again, to which Goutama agreed.

Birth, Renunciation and the Great departure
Gandhara
Schist
Ca.2nd - 4th Century AD
NMP

Exchange of cloths
Nimogram, Swat
Schist
Ca.2nd - 3rd Century AD
AMS

He first went to Alara Kalama a renowned sage, and expressed his wish to follow Alara's system; Alara gladly accepted Goutama as his pupil. Goutama studied and rapidly mastered Alara's whole system and then asked his teacher how far the master himself had realized that teaching. Alara told him that he had attained the "sphere of no-thing." Goutama soon attained the same mystical state himself. Alara admitted that that state was the highest he could teach and declared that Goutama and himself were now equals in every respect in knowledge, practice, and attainment and invited the Sakyan ascetic to guide, along with him, the community of his disciples. Goutama, however, was not satisfied with attaining the sphere of no-thing, though it was a very high mystical state. He was in quest of absolute and supreme truth, nirvana, and thus he left Alara Kalama. He then went to Uddaka Ramaputta, another great teacher, who taught him to attain the "sphere of neither-perception-nor-non-perception," a higher mystical state than the sphere of no-thing. Goutama, however, was not satisfied with this either and he continued his search for the truth.

Traveling through the Magadha country, Goutama arrived at a village called Seanigama, near Uruvela, and, according to his own words, found "a beautiful stretch of land, a lovely woodland grove, and a clear flowing river with a pleasant ford, and a village for support close by." He was joined there by a group of five ascetics, among who was Kondanna, the Brahman who had predicted at the name-giving ceremony that the child Siddhartha would definitely become a Buddha one day.

Fasting Siddhartha (Buddha)
Sikri, Mardan
Schist
Ca.2nd - 3rd Century AD
LM

Fasting Siddhartha (Buddha)
Takht-i-Bahi? Gandhara
Schist
Ca.2nd - 3rd Century AD
PM

Fasting Siddhartha (Buddh
Jamal Ghari
Schist?
Ca.2nd - 3rd Century AD
NMP

At the point, the greatest of Goutama's struggles began: Mara, the evil one, the tempter who is the lord of the world of passion, determined to defeat him and prevent him from attaining Enlightenment; he approached Goutama with his hideous demonic hordes.
Mara was thus vanquished and fled headlong with his armies of evil spirits. Mara was a thought, world's love and attraction that Buddha successfully neglected.

Mara's attack
Gandhara
Schist
Ca.2nd - 3rd Century AD
LM

Goutama's real struggle in his search for the truth began in the area around Uruvela, near modern Gaya. Here, for nearly six years, he practiced various severe austerities and extreme self-mortifications. These austerities were vividly described in several discourses attributed to the Buddha himself (e.g., in the Majjhima Nikaya). Because of so little nourishment, all his limbs became like some withered creepers with knotted joints; his buttocks like a buffalo's hoof; his back-bone protruding like a string of balls; his ribs like rafters of a dilapidated shed; the pupils of his eyes appeared sunk deep in their sockets as water appears shining at the bottom of a deep well; his scalp became dried up and shrunk as a bitter gourd cut unripe becomes shriveled and shrunk by sun and wind; the skin of his abdomen came to be cleaving to his back-bone; when he wanted to obey the calls of nature, he fell down on his face then and there; when he stroked his limbs with his hand, hairs rotted at the roots fell away from his body. Many later representations of the Buddha portray him in this emaciated state. As a consequence of these severe bodily austerities, Goutama became so weak that he once fainted and was believed by some to be dead. From these experiences, he realized that such mortifications could not lead him to what he sought; he therefore changed his way of life and again began to eat proper of food. One morning, seated under a banyan tree, Goutama accepted an offering of a bowl, of milk rice from Sujata, the daughter of the landowner of the village of Senanigama. This was his last meal before his Enlightenment. He spent the day in a grove of Sal trees and in the evening went to the base of a pipal tree (Ficus religiosa), now known as the bodhi, or bo, tree, and sat cross-legged, determined not to rise without attaining Enlightenment.

His five companions, Kondanna, Vappa, Bhaddiya, Mahanama, Assaji, who had much faith in him, were disappointed at his rejection of extreme asceticism and left him in disgust. Goutama thus remained alone in Uruvela, regained his health and strength, and then followed his own path to Enlightenment. He got enlightenment in Buddha Gaya. Then he delivered his first sermon at Banars (Varanasi). This incident is always represented as turning of Wheel, Wheel of Law. At the end of the sermon, these five ascetics, the Buddha's first disciples, were admitted by him as bhikkhus (monks) and became the first members of the Sangha "community" or "order". A few days later, this sermon was followed by the Anattalakkhapa-sutta, dealing with the doctrine of no self, at the Conclusion of which five bhikkhus became arhats "perfected ones".

First Sermon
Dharmarajika- Taxila
Phyllite
Ca.2nd Century AD
AMT

Buddha triad
Sahri Bahlol
Schist
Ca. 3rd - 4th Century AD
PM

The Buddha spent about three months in the Vranasi/Benares region. During this period an important and influential wealthy young man named Yasa became his disciple and entered the order. His father and mother, along with his former wife, also were converted. They were the first lay disciples to take refuge in the "Triple Jewel" the Buddha, the Dhamma, and the Sangha. From Uruvela the Buddha went on to Rajagaha, the capital of Magadha, fulfilling his promise to visit King Bimbisara after his Enlightenment. Many people, including the king, became his lay disciples. The king offered his park, Veguvana, as a monastery site to the Buddha and his order. During this visit a very important event that had far-reaching effects took place: Sariputta and Moggallana, two Brahmanic ascetics who later became the Buddha's two chief disciples, joined the order. Sariputta had first heard of the Buddha and his new teaching from Assaji, one of the disciples. At the request of his father, the Buddha visited Kapilavastu with a large number of his disciples. In that city, where as prince he had lived in great majesty and luxury, he went about begging for his food from house to house. His father, King Suddhodana, was grieved and upset by this, but, upon learning that this was the custom of all Buddhas, he conducted the Blessed One and his disciples to eat a meal at the palace.

All the ladies of the court went to him to offer admiration, except his wife, Yasohdra. She refused, saying that the Blessed One himself would come to her if he thought she had any virtue in her and that she would then worship him. The Buddha, with his two chief disciples and the king, went to see her in her apartment. She fell at his feet, clasped his ankles with her hands, and put her head on his feet.

Buddha
Gandhara
Schist
Ca. 3rd - 4th Century AD
NMP

Buddha
Julian -Taxila
Bronze
1st Century AD
AMT

Buddha's first meeting with Brahman
Gandhara
Schist
Ca. 2nd Century AD
PM

The Buddha's father, his aunt Mahaprajapati, Yasohdra, and large numbers of Sakyans (who were fellow members of the Goutama clan) became his followers. On the following day he ordained his half-brother Nanda and a few days later his son, Rhula.

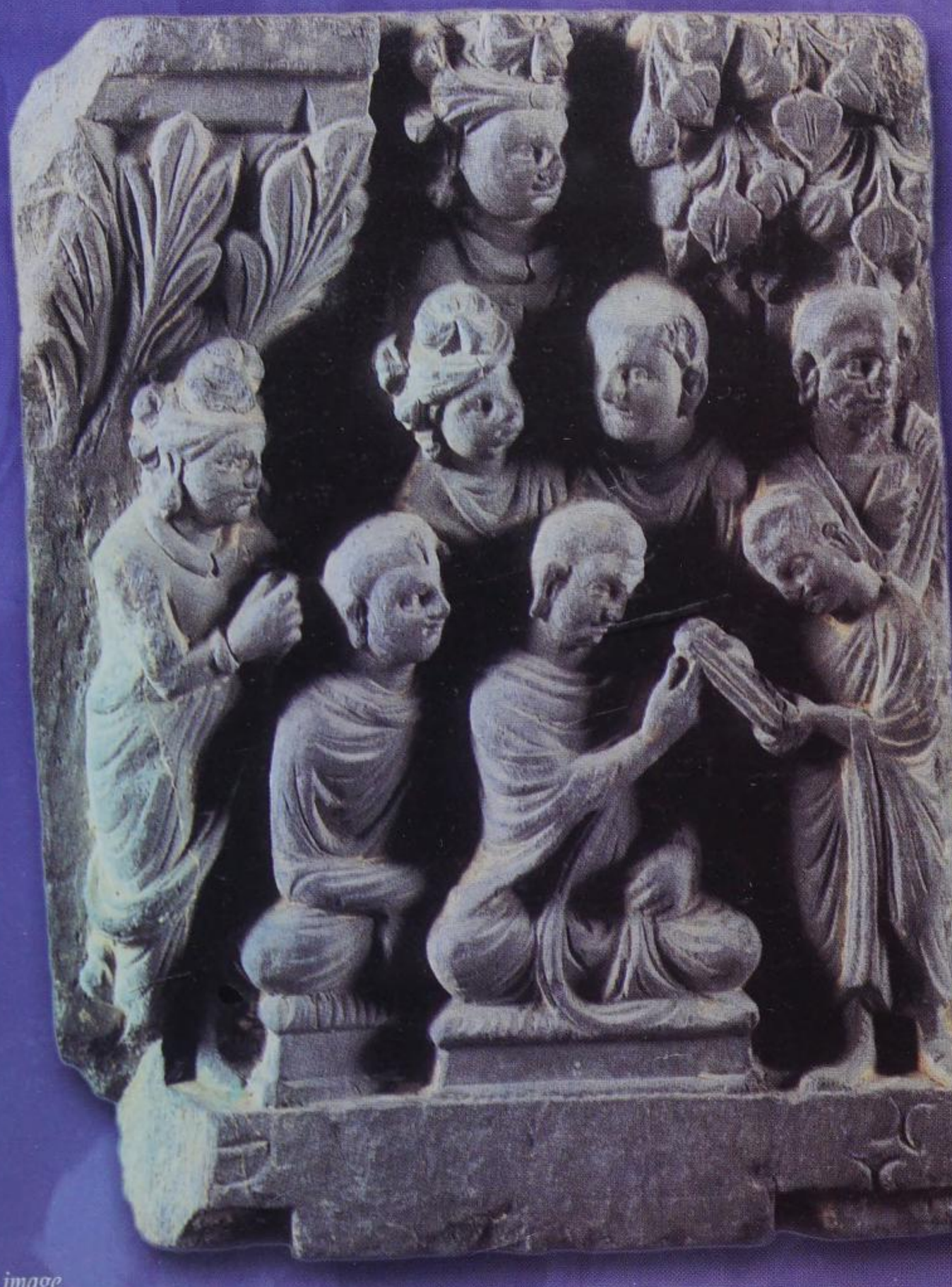
All this troubled the old king so much that he asked the Buddha to lay down a rule that no son should be ordained without the consent of his parents. Accordingly, the rule was formulated, and it continues to be followed by the Sangha. Anthapipika, a banker of Sarsvatthi, the capital of Kosala kingdom, had met the Buddha at Rajagaha and had become deeply devoted to him. He invited the Blessed One to his city, where he built for him the famous monastery at Jetavana. This monastery in Sarsvatthi became the virtual headquarters of the Buddha's activities. There he spent most of his time and delivered most of his sermons. The Buddha and his new teaching became so popular that monasteries were built for him and his sangha in almost all the important cities in the Valley of the Ganges, and the number of his followers among all classes of people increased rapidly.

Ordination of Nanda?
Nimogram, Swat
Schist
Ca.2nd Century AD
AMS

Subjugation of elephant
Gandhara
Schist
Ca.2nd Century AD
DM

Once ***Devadatta***, one of the Buddha's cousins, an ambitious man of ability and guile, was his rival from early days. He too joined the order but was never sincerely devoted to the Master. He became popular and influential with some people, however, and, about eight years before the Buddha's death, Devadatta conceived the idea of becoming the Buddha's successor and suggested to him that the leadership of the sangha should be handed over to him in view of the Master's approaching old age. The suggestion, however, was rejected. The Buddha stated that he would not pass on the leadership of the order to anyone, not even to Sariputta or Moggallana. Rather, the Sangha was to be run in accordance with democratic principles. Its constitution was to be the Vinaya (Discipline), rules that the Buddha himself had laid down to guide the spiritual and material life of the individual monks and nuns and to regulate the structure and dynamics of monastic life. After being rebuffed in this way, Devadatta vowed vengeance. He made three cleverly designed attempts on the life of the Buddha, all of which failed.

Buddha and Brahmans
Gandhara
Schist
Ca. 3rd /4th Century AD
AMS



Monks discussing over a scripture
Gandhara
Schist
Ca. 1st - 3rd Century AD
AMS

Presentation of Buddha's image
Sahri Bahlol
Schist
Ca.3rd - 4th Century AD
PM

Mahaprenirvana (Great decease)
Gandhara
Schist
Ca.2nd Century AD
PM

Devadatta next tried to bring about a rift in the sangha, taking with him a group of newly ordained monks to establish a separate community. All those who were misled by Devadatta, however, were later persuaded to go back to the Master by Sariputta and Moggallana. After this event Devadatta became seriously ill and died after about nine months of illness. After the Buddha had trained learned, well-disciplined followers and his mission was fulfilled, at the age of 80, with a group of monks, he set out on his last journey, from Rajagaha toward the north. As usual, he passed in leisurely fashion through cities, towns, and villages, teaching the people on his way and stopping wherever he wished.In due course he arrived at Vesali, the capital city of the Licchavis. The Buddha spent that rainy season not in the park in Vesali, which had just been donated to him by Ambapala, the celebrated courtesan of that city, but in an adjoining village called Beluva. There the Buddha became seriously ill. He thought, however, that it was not right for him to die without preparing his disciples, who were dear to him. Thus, with courage, determination, and will, he bore all his pains, got the better of his illness, and recovered; but his health was still poor.

After the Buddha's recovery, Ananda, his most devoted attendant, went to his beloved Master. Later the Buddha told Ananda that he had decided to die after three months and asked him to assemble in the hall. All the monks who were at that time residing in the neighborhood of Vesali. At this meeting, the Buddha advised the monks to follow what he had taught them and to spread it abroad for the good.

Coffin of Buddha
Gandhara (Schist)
Ca.2nd - 4th Century AD
NMP

Cremation of Buddha and adoration of Stupa
Malakand (Schist)
Ca.3rd - 4th Century AD
NMP (Below)

Veneration of a Stupa
Malakand
Schist
Ca.2nd - 3rd Century AD
AMS

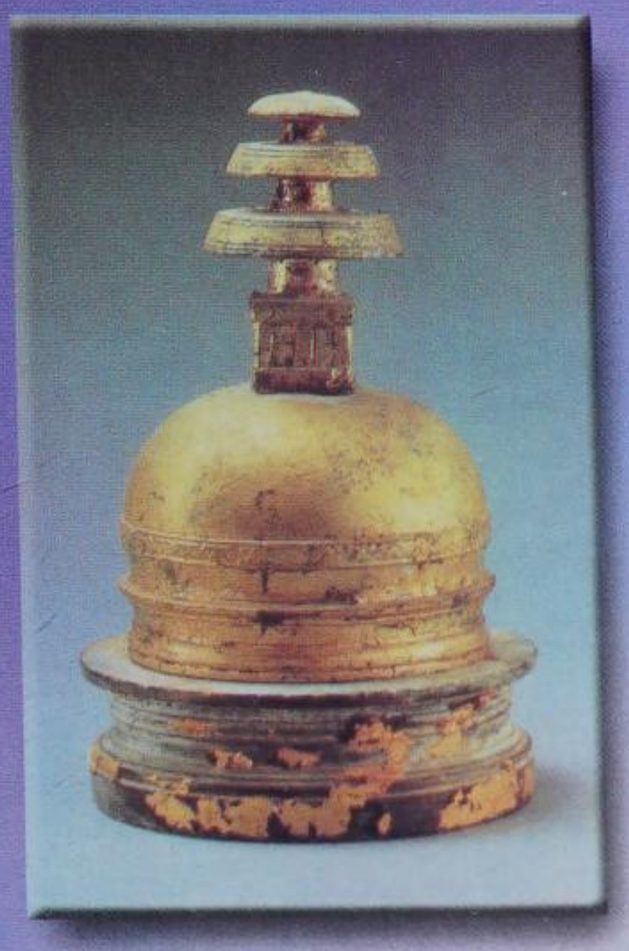
Stopping at several villages and townships, the Buddha eventually arrived at Pava and stayed in the park of Cunda the goldsmith, who was already one of his devoted followers. At his invitation the Buddha and the monks went to his house for a meal. Cunda had prepared, besides various delicacies, a dish called Skara-maddava. This is interpreted in the ancient Pali commentaries in several ways:

as pork (this is generally accepted)
as bamboo sprouts trodden by pigs
as a kind of mushroom growing in a spot trodden by pigs
as a rice pudding rich with the essence of milk, or
as a special preparation (an elixir?)

Intended by Cunda to prolong the Buddha's life. Whatever it might have been, the Buddha asked Cunda to serve him with skara-maddava and to serve the bhikkhus with other dishes. At the end of the meal, the Buddha requested Cunda to bury in a hole whatever was left of the skara-maddava, saying that only a Tathagata would be able to assimilate it. This was the Buddha's last meal.

Here he got Mahaprenirvana (Death) at the age of about 80 in 483 BC.

Transportation of Relics
Gandhara
Schist
Ca.2nd - 3rd Century AD
Is.M



Stupa shaped reliquary
Kalawan, Taxila
Schist
Ca.2nd - 3rd Century AD
NMP

A dispute over the relics of the Buddha arose between the Mallas and the delegates of rulers of several kingdoms, such as Magadha, Vesali and Kapilavastu. It was settled by a venerable old Brahman named Dopa on the basis that they should not argue over the relics of one who preached peace. With common consent, the relics were then divided into eight portions to the satisfaction of all. Stupas were built over these relics, and feasts were held commemorating the Buddha.

Stupa shaped reliquary
Nimogram, Swat
Soapstone
Ca.2nd - 4th Century AD
AMS

Four scenes depicted on an architectural part of Stupa
Butkara-I, Swat
Schist
Ca. 1st - 3rd Century AD
AMS

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Dr. Muhammad Ashraf Khan is a very glowing scholar in Pakistan. He is authority in the field of Buddhism in Gandhara and Art. He was born at Charsadda, holds Master Degree in Archaeology from Peshawar University and PhD. in "Buddhist Art of Gandhara" from University of Paris, La-sorbrnne, France, Joined Department of Archaeology in 1981. He has a vast experience in field archaeology and Museology and reorganized Museums at Swat, Islamabad and Taxila. He conducted archaeological explorations in Swat, Bajaur and Nowshera. He excavated numerous non-Buddhist and Buddhist sites in Swat, Peshawar, Charsadda, Mardan and Taxila in Pakistan. He also participated in archaeological excavations in France and Italy.

During his stay in France (1983-89), he visited various Museums in Belgium, Cypress, England, Germany, Greece, Holland, Liechtenstein, Luxembourg, Monaco, Portugal, Scotland, Switzerland and Sweden.

He completed a certificate course in "Museum Educational Activities" from ACCU, UNESCO, Japan. The Japan Foundation Fellowship awarded him a scholarship and he researched "Stucco Sculptures in Taxila Museum". He has published a number of research papers and books i.e. "A Guide to Swat Museum", "Buddhist Shrines in Swat", "Gandhara Sculptures in Swat Museum", "Ethnological Galleries in Swat Museum". Government of France awarded him the prize of French Speaking World Day in Pakistan. Government of France also awarded him pride of performance in the field of Art and Culture.

He worked as Team leader Pakistan UNESCO-Japan Trust Fund project for preservation of Gandhara Monuments. Presently he is serving as Deputy Director Department of Archaeology and Museums, Pakistan, Sub Regional Office Taxila and Project Director, "Preservation of Gandhara Monuments, Taxila to Swat ".

Abdul Ghafoor Lone born on 6th December 1966 in Rawalpindi, graduated from Government Degree College Attock and got his Master Degree in History (archaeology) with distinction from Punjab University Lahore. He also got his second Master Degree in Political Science from the same alma mater. He joined the Department of Archaeology and Museum Pakistan, as field officer and served at S.R.O Quetta, in 1994. He served as Assistant Curator at the Archaeological Museum Taxila (1997-2000), and presently he is serving as Assistant Curator at Archaeological Swat Museum and Islamabad Museum.

He received different trainings in the field archaeology and museology. "Conservation Programme" Training at Pakistan Institute of Archaeological Training and Research-Karachi (1994), "Ethno botanical training" from P.I.A.T.R-Lahore (1997) and an extensive training of Museum Management Technology Course from Japan (J.I.C.A -1998-99).

Due to his vast field experience Mr. Lone appointed as Departmental Representative of Pakistan with French Archaeological Mission at Meher Ghar/Noshero-1995 (Balochistan), National Heritage Foundation at Pir Mank Rai- Haripur-1997 & 1999 (N.W.F.P) and participated as archaeological excavator at Harappa-1992-93 (Distt: SiahWal), Zar Dheri -Mansehra -1999(N.W.F.P) and Jinna Wali Dheri-Taxila-2003-04.

ERRATUM

Page	error	correct
24	conduceted	conducted
51	Page 51 is Page 62 alternatively.	
54	Missing words in line 14 from below (He born in 356…)	